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Shanghai Mission.—China.

LETTER FROM MR. BLODGET, FEBRUARY 11, 1861.

A LETTER from Mr. Blodget, dated at Tientsin, was published in June, in which he spoke of that city as one which should be occupied permanently, as a missionary station. He now writes: "I wait with no little anxiety to know whether the churches will leave me to stand alone in this field, or whether they will enter in with vigor, and send a goodly company of laborers to join me." This letter is of interest specially as communicating valuable information respecting the city itself, its situation and healthfulness, and thus some of the advantages which it presents as a field for Christian effort.

Tientsin—Population.

In one of my letters the population of Tientsin was estimated at one hundred and fifty thousand. My own observation, and the statements of the people themselves, now compel me to change that estimate. A statement which I have recently obtained, purporting to be from the magistrate's office, gives one hundred and twenty thousand "hoo," or households. Each household contains at least two or three individuals, and generally six or eight. Sometimes, in the case of wealthy families, a clan of twenty, thirty, or even fifty individuals,

form one household, and reside in one inclosure. Five individuals to a household would be regarded by the people as a very low estimate; and by this way of computing, it will be seen that the statement of the population as "half a million," contained in Williams's "Middle Kingdom," rather falls short of the goes beyond the facts in the case. The greater portion of the inhabitants live without the city walls, in the large suburbs, extending on either side of the river and canal, from the south-east corner of the city quite around to the west gate. The plot of ground inclosed by walls is small, being but a mile in length from east to west, and two-thirds of a mile in breadth from north to south. It is rectangular in form. On the east of the city is the Peiho river, and on the north the grand canal. The junction is at the north-east corner of the city. The most busy section of the place is that which borders on the river and canal, between the east gate and the north. The foreign residences are to be located south-east of the city, about a mile and a half distant.

Climate—Health.

The weather still continues delightful, while they are having rains and

storms at Shanghai. There have been but two short storms here since the 9th of November, no fog, and but a very few cloudy days. There have scarcely been twelve rainy days since the first of August last. In March and April of last year, there were at least *forty-five* days of rain at Shanghai; and I see, in a statement before me, that there were in one year one hundred and two rainy days. This would not be unusual at that place. Such heavy falls of rain, with the east winds which prevail there nearly all the year, render the climate very unhealthy. East winds do not reach this place in the fall and winter; the summer season has not yet been tried. They seem to die away upon the shore. The sky, though usually without clouds, is not perfectly clear. Sometimes a strong north-west wind brings a storm of dust, which fills the air and darkens the sky; penetrates houses, closets, wardrobes, chests; fills the eyes, nose, mouth and ears, and covers all the surface of the earth. These storms last one or two days. They come from the "háng hai," 'dry sea,' or desert, in Mongolia.

The rainy season in this region is June, July and August—the summer months. The country is so flat, and the drainage so limited through the single small stream, the Peiho, that inundations are of frequent occurrence. The villages and hamlets are all built on raised ground, and provided with small boats for going from place to place, when it is impracticable to go by land. In case of an inundation, they become like so many islands in a wide ocean. One would think such an event impossible, if he regarded only the present extreme dryness of the soil.

The best testimony to the healthiness of the climate which I have yet found, is the number of aged men I meet on every hand. Men of seventy-five, eighty and eighty-five years, are frequently seen walking the streets. The contrast, in this respect, to what is seen in Kiang-

nan, is very observable. In that province the number of aged persons is extremely small. Natives, as well as Europeans, suffer from the climate. If that province is more productive, and if the means of subsistence are more easily obtained there, this has the advantage in the size, strength and longevity of its inhabitants.

March 13. The ice has this day left the river, which has been closed up eighty days. For two months of the past winter the sea-port of Tientsin has been Chifoo, the ice at the mouth of this river forming an impassable barrier to navigation. It makes far out into the bay of Pehcheli, and lines the coast to the north and south of the mouth of the river. Chifoo is distant five hundred miles. The journey is performed by mules, in carts, in twelve days, without change of animals.

The Emperor—Medical Hospital.

Mr. Bruce is to start for Peking on the 20th inst., attended by a small escort, sufficient for court etiquette, but not intended as a military force. No difficulties are apprehended. Yet it is quite probable that the Emperor will not return to Peking. Monkden is mentioned as his future residence.

The medical corps, or individuals among them, have opened a hospital for Chinese patients, and great numbers attend. When the English army is removed this must be given up, unless some medical missionary should appear to continue it. It is a great opening for usefulness among the people, yet I have never urged the sending of a medical missionary, because we can do without one.

Mohammedans—Meeting of the Board.

I visited yesterday a Mohammedan mosque, five miles from this place. The inmates of the building are different in appearance and manner from ordinary Chinese. They claim to be from the far west, from "Mankai." (Mecca?)

They showed me the Koran in Arabic. The inscriptions on the temple and buildings are in Arabic. Their features were judged by my companion, who had been in Arabia, to resemble those of the Arabs. They assert that their ancestors came to China in the Tang dynasty. These statements agree with the supposition which has been made, that they came to China by sea, in the seventh century, and formerly dwelt in great numbers at Hangchow. They are much more numerous in this province than in Kiangnan. Their mosques are built by a model which they carry with them, in removing to different parts of the country.

The accounts of the meeting of the Board have been received. It is truly gratifying to learn that the debt of the Board was paid, and that the voice of the churches was, "Go forward." I was particularly interested in the account of the parting meeting, when the whole congregation rose up before the Lord, as it were, to make their free-will offering for the next year. And will not a few crumbs from that table fall to China? Is it not time for the churches to turn their attention to this field? Two regiments of soldiers, we hear, are to remain here the coming year, and if this be so, there is every reason to suppose that families may reside safely in Peking; certainly there is no obstacle here. And the need is as great here as it can possibly be in any part of the world.

Ceylon Mission.

OODOOVILLE.

LETTER FROM MR. SPAULDING, APRIL 1, 1861.

REPORTING in regard to Oodooville and Oodoopitty stations, for the previous six months, Mr. Spaulding says of Oodoopitty that, "with the exception of the blessing which seemed to be granted *moderately* during the first week in January, there is little to be spoken of but sickness and death."

One death and several cases of sickness in the families of native helpers are mentioned. Respecting Oodooville he says, "the native free schools are much as when examined in September last;"—5 schools, with 189 boys and 132 girls as pupils. "In this department," he writes, "we make very slow, and to my own mind, very unsatisfactory progress." "The religious state of the church at Oodooville is now somewhat in advance of what it was last year at this time, yet there is room for improvement." "The native preacher at Allevetty, and the two schoolmasters at Earlaly, have been unusually active for the past four or five months, and the Christian interests in those villages gradually increase."

A Reviving.

Though Mr. Spaulding does not speak strongly of interest existing at the time he wrote, things are mentioned as having occurred during the six months reported which afford much occasion for gratitude. He writes:

Something more than two months previous to the commencement of the past quarter, there was an evident increase of religious feeling in our female boarding school. The prayer meetings at noon, which the pupils had continued among themselves since 1859, their meetings late in the evening and early in the morning, and sometimes in the night, when wakeful, all indicated an advance on anything we had seen since the close of 1858. Towards the middle of December, the feeling which was most manifest at first among the church-members, began to spread among those who had been somewhat influenced by the Spirit in 1858. All these things prepared us for the week of prayer, at the commencement of this year, from the 6th to 13th of January. At that time the feeling became general in the school; and several of our neighbors, who had been more or less connected with Christian families, and some fifteen lads, of from ten to fourteen years of age, (indeed almost all of the larger boys in our village schools,) seemed to be more or less anxious about their souls, while many more attended our

daily morning prayer meetings. Six or eight of these continued to come to our morning prayers in the church, until the work in their fields deprived them of the privilege. I still have hope concerning several of them, that they have received impressions which will lead them permanently to Jesus Christ.

Very much the same interest was manifested in Allevetty, where our native preacher, Mr. M. Welch, is stationed. He has been very active and greatly encouraged, especially among his own relatives. The week was one of great interest and profit to this station and church.

Yesterday, March 31, we received to our church seven of the pupils belonging to the female boarding school, (making 19 out of 47,) one aged woman (about sixty) from the neighborhood, and two lads from the village school in Allevetty, who have been candidates for something more than a year. Of these, five were baptized at the time. We hope that several more may hereafter be gathered into our church, as directly or in part the fruit of this awaking. Interesting particulars might be recorded of several of these cases, but all unite to show that "the wind bloweth where it listeth," and that the seed least thought of, sometimes germinates soonest, and bears the finest fruit. "These are parts of His ways."

BATTICOTTA.

LETTER FROM MR. SANDERS, APRIL 4, 1861.

In this communication Mr. Sanders reports the state of his field of labor for the previous six months, from October 1, 1860. During that time there had been, in connection with the Batticotta church, he says, "two fast days, two communion seasons, one day of thanksgiving, one excommunication, two deaths of adults and two of children, four dismissals by letter, five suspensions, seven infant baptisms, three admissions by letter, and four on profession." Speaking of various public meetings which he had attended, he mentions nine business meetings of the

mission, and says: "These last have been somewhat more than usual, from an earnest effort on our part to comply with the suggestions of the Prudential Committee respecting reductions. Our doubts and perplexities are few when we have permission to go up and 'possess the land;' but when orders come requiring our guns to be spiked and our outposts to be abandoned, much time must be consumed in consultation and prayer." He then refers, as follows, to

Spiritual Blessings.

I think I may say without exaggeration, that the past six months have been the happiest, in a spiritual point of view, of my missionary life. At the date of my last semi-annual letter, our spiritual prospects seemed to me very dark and unpromising. In the villages and schools, there were only two or three who *professed* to be seeking the one thing needful. There was little spiritual life in the church, and brotherly love did not abound. Meetings were attended as usual, and the means of grace were used, but prayer was without unction, and worldliness filled the thoughts of the Christians. By the grace of God, a few of the more pious members of the church began to look at their own hearts, and to see and feel their real necessities. This led them to draw nearer to the Savior, to confess their own sins, and to make earnest efforts for the salvation of the impenitent around them. The influences of the Spirit spread from heart to heart, until, in the months of December and January, the evidences of a work of grace in the hearts of many were as clearly developed as I have ever known them to be in a revival in Christian lands. The precious influence of such a work upon individuals, upon the church and upon the community, may not be fully estimated now. We shall know respecting it hereafter, when, with wonder and praise, we are permitted to review the work of redemption completed.

Our meetings are still well attended. Since the second week in January, there have been prayer meetings daily at sun-

rise, in Sangany, Moolai, and at the station. Besides the exercises of the Sabbath, we have a meeting for conference and prayer on Tuesday afternoon, and a lecture on Friday; and though we do not see now the earnestness of feeling which existed two months ago, we are much encouraged to labor and pray for the presence and blessing of the Spirit. According to the custom of the church, a day of thanksgiving was observed on the 27th of March. A sermon was preached, and a collection taken which amounted to about \$27 00.

Additions to the Church.

Last Sabbath was our communion season. It was a day of special interest, and the attendance was large. Three persons were received to the church, on profession of their faith in Christ. One of these was a member of the training school. He manifested an interest in Christianity before he entered the school, and that interest was apparently gaining strength until near the close of last year, when he believes that he truly found the Savior. He received the name of Asoolprakāsam (shining grace) in baptism.

Another was the mother of A. Anketell, one of our mission catechists. She is about fifty-five years of age, has long been an inquirer and admitted the truth of Christianity, but has not had the courage to meet the opposition of husband and relatives, and take a bold stand for Christ. The Holy Spirit has now given her strength and grace to profess him publicly, and her peace of mind, and the evidence which she gives of a change of heart, are very satisfactory. She has expressed a desire, even at her advanced age, to learn the alphabet, that she may read the Bible.

The third was the mother of Moses Welch. She is seventy-five years old. Four of her five children have long been members of the church. She is now living with her youngest son, A. Bryant, catechist at Sangany. Until about six

months ago she scrupulously adhered to the rites and ceremonies of Sivaism. Her two sons, Welch and Bryant, received a spiritual blessing, and their thoughts and feelings and prayers naturally turned toward the salvation of their aged mother. Others among their relatives united with them in earnest supplications and efforts for her conversion; the Lord graciously listened to their cry, and their mother is now sitting at the feet of Jesus, clothed and in her right mind. Her oldest son also, who has always stood firm on the side of heathenism, is inclined to cast in his lot with the people of God.

There are still several persons who have asked admission to the church, but it has been thought best to defer the consideration of other cases until our next communion season.

Nestorian Mission.

O R O O M I A H.

LETTER FROM MR. BREATH, APRIL 2,
1861.

Remarkable Liberality.

MR. BREATH commences his letter with a reference to events transpiring in the United States, and says, "our hope strengthens that God will use these events to turn back the tide of iniquity which so long swept over the land with increasing force; that he will purge the nation by this new baptism, and will henceforth use it as a greater and more blessed instrument in his service." He then refers to the necessity for "shortening sail," in view of the diminished receipts of the Board, giving assurance that the mission will do all they can in the way of retrenchment. But the point of greatest interest in the letter is what is stated respecting the new exhibition, at such a time, of a spirit of Christian, missionary zeal and benevolence among the Nestorians themselves. Other letters refer to the same matter, and it is certainly to be hoped that, as they say, 'having now learned something of the blessedness of giving,' they will not go back to former habits. And how much is it to be wished, that Christians everywhere might know more of this blessedness! Mr. Breath writes:

The spirit of liberality has recently manifested itself among the Nestorians in a manner, and to an extent, as unexpected as it is delightful. At the monthly concert in Geog Tapa, last Sabbath afternoon, John, the pastor, called for a volunteer laborer for the mountains, and appealed to the people for his support. While he "was yet speaking," one of the audience arose, and pledged about a month's support for the missionary. This example was infectious. One and another arose, contributing unwonted amounts, and soon the whole congregation was in a blaze of enthusiasm. Those who could command money pledged money, and others contributed wheat, various portions of their vineyards, or all or portions of their produce, for the coming season. Women took off their ornaments, and one gave money she had been gathering, by slow accumulations, for a dress for a little daughter.

Yesterday was monthly concert at the city. Some of the speakers narrated, with earnest language and manner, what they had seen the day before in Geog Tapa; and, God having undoubtedly prepared the hearts of those present by his Spirit, they were speedily aglow with even a more intense flame than that which prevailed in the village the day before. They were frequently reminded that they were poor, and urged to be cautious and to give no more than their cooler judgment would approve; but still they gave. As in Geog Tapa, they gave money, portions of their vineyards or their produce, or ornaments. One gave a small inheritance he had recently received from a deceased sister, adding thereto something, as he said, from himself; and another gave a sum which he had been saving for a grave-stone for his wife. They seized upon the figure of a "bride," [even more forcible in such a connection among orientals than in America,] which Mr. Coan had used in his address, and one and another contributed for her "shoes,"

"veil," "dress," &c., until the "church," ["the Lamb's wife,"] had a very comfortable outfit.

But the spirit with which they gave was the most interesting feature of the movement. More than a new sense seemed to have been created within them. They did not know, until now, how *blessed* it is to give; and having made this discovery, they say there is no danger of their going back to their former penuriousness. The whole amount given by them—not more than five hundred dollars—perhaps you will think not worth all this "flourish of trumpets;" but you will remember that they give from their poverty; that they are mostly in debt; that he who has property to the amount of five hundred dollars is considered rich; and that probably no Nestorian is worth two thousand dollars. When you consider these things, I think it will appear that, for them, five hundred dollars is as large a sum as several hundreds of thousands would be from those who attend any annual meeting of the American Board.

Encouragement among Mohammedans.

There are increasingly encouraging indications among the Mohammedans; but do not let us mislead you. We know of only three or four persons from among that class whom we regard as converted, or as seeking the truth as it is in Christ Jesus. Yet there is not the dead calm which has slept upon these waters for long previous years. We do not claim that even the surface is yet actually agitated; but we think there is that slight ripple upon it which indicates the coming breeze. Our pious Nestorians are constantly remarking on the readiness of the other class to converse on religious subjects, and say that there is more interest manifested in the Scriptures than ever before. A high Moolah, in Khoy, to whom, some years since, we gave a copy of the Bible in Arabic, is said to have regular meetings for reading and explaining the Scriptures, at

which numbers attend. It is common for merchants and others from Stamboul to be present, and to tell what progress the religion of the Bible is making in Turkey. Not many of them, probably, have any doubt, as yet, with regard to the truth of their own religion; but our hope is that the Lord, in these small beginnings, has great results in mind.

We have not yet secured a firman, allowing our brethren to locate in Ardeshai, but we have no doubt that we shall be permitted to go there. In Salmas, the Mussulmans are ready to sell or rent houses to the brethren who contemplate removing to that place.

Our present Prince Governor is an energetic man, and seems disposed to govern with more justice than is usually the case in Persia. The Nestorians hope that the Lord has raised him up to lighten, in a degree, their present oppressive burdens.

Mission to Central Turkey.

AINTAB.

LETTER FROM MR. GOSS, MAY 3, 1861.

In this communication Mr. Goss calls attention to some interesting facts in regard to the entrance of the truth into a new field, and encouraging prospects where deep darkness has reigned.

Visit to Aebz—The Place.

A few days ago I returned from a tour to Aebz, of which I propose to give you a short account. As this is a new name to the friends of missions, it will be well to mention that the place is situated in the Amanus mountains, one day's journey from the north-eastern shore of the Mediterranean Sea, and a day and a half north-west of Killis. Aebz is a name derived from two words, which mean "white cloth," and was given to that place because the first settlers wore white turbans. As the mountains are round about Jerusalem, so are they about Aebz. One who has looked upon the scenery around the Profile House, in

Franconia Notch,—so rough and wild,—would be reminded by a visit to Aebz, of what he had seen in one of the most romantic spots in New Hampshire. Large and beautiful fountains of water gush from the mountain sides; and some of the choicest fruits are there ripened by the summer's sun. Of the five hundred houses in Aebz only forty-five are Armenian, the remainder being Moslem.

Protestantism Introduced.

But you may ask, Why was this tour made? Because we, in Aintab, heard "the sound of a going in the tops of the mulberry trees," and took it to be a sign that we should bestir ourselves. Last September, a Protestant native physician, Garabed, went from Bitias to Aebz to practice medicine, encouraged by an account of the place which he had received from some Aebzites. But the people being both poor and ignorant of the worth of medicine, his hopes of professional success were not realized. The wretched condition of the people, however, attracted his attention. He saw their poverty, ignorance and vice, asked himself, "Why was I brought hither?" and thought, perhaps God wished him to make known the gospel to that miserable population. Influenced by this thought, he decided to remain for a time. As he was a Protestant, the people were at first shy of him; but by getting them to play on their simple instruments, by gaining the confidence of one of the principal Armenians and exchanging visits with him, he allured the people to his room. After several visits, he said to them one evening, "Shall I not read a little from the Bible?" To this they readily assented, and after reading he said, "Is it not appropriate to offer a prayer?" "Oh! yes," they said. "And how shall we pray?" he asked; "we must see what the Bible says." After reading the Lord's prayer and other passages relating to this subject, he offered the first true prayer, probably, that was ever heard in Aebz. From this beginning he contin-

ned to talk, and read and explain the Scriptures, and pray, until nine persons avowed themselves Protestants.

A Discussion.

In February this pious Protestant left Aebex, but some of the people besought him, with tears, to send them a teacher. Mr. Goss writes :

After Garabed left, an Armenian priest went to the place, (there is no priest residing there,) and seeing that some of the people had received the gospel, wished to discuss with the Protestants. At once a lad was sent to Killis, to inform Garabed of the proposition made by the priest, and he and another native brother, Bali, went to take part in the discussion. The Moslem Beys were favorable to the dispute, and they expected and hoped that defeat would fall to the Protestants. On the day appointed, about two hundred persons in all, Armenians, Moslems and Protestants, together with the Beys, assembled to hear. The subjects agreed upon by the disputants were,—the worship of pictures; the intercession of saints; the marriage of priests, &c., seven in all; and the poor priest was worsted in every one. He was so excited and alarmed that they said his under lip parted and blood issued therefrom; and at length he fled to his house, amid shoutings and showers of stones from the Moslem children. That day put pearls upon the head of Protestantism in Aebex.

Journey—Tomb of Uriah.

On my journey Hohannes, a native brother, accompanied me, with the purpose of remaining at Aebex. When we reached Killis, several of the brethren were called together, and they agreed in part to support Hohannes in his new field, and also to send two of their number with us, that the first missionary and the first Frank in those mountainous and dangerous regions might not find himself without friends. We provided ourselves with bread and coffee, that we might

conform to the customs of the Beys in the matter of presents; and also with cakes of native soap, that we might secure the assistance of the villagers in the dangerous parts of the way.

All things being in readiness, on Tuesday morning, April 10, with a single horseman from the Governor and a letter to the Centurion in Bulbul, six hours distant, requesting him to pass us safely from his village to Aebex, we commenced our journey. Three hours from Killis we came to the ruins of an old city, where there are many interesting relics, in the shape of foundation stones, pillars, sarcophagi, and upon the hill above, the remains of an old fortification. But the most remarkable thing is the Tomb of Uriah, the murdered of David, built, as the Moslems say, by Solomon. It is a hexagon, each side perhaps ten feet in length, made of flint, or some exceedingly hard stone very much resembling flint. The height is about sixty feet, and it consists of two stories. In the first is a large coffin of wood, antique in style, with a covering of cloth. That the coffin is repaired from time to time is evident, as there had recently been a new panel put in on one side, which is seen by raising the cloth. Over the head of the coffin are suspended a fez (cap) and two lamps. There is a keeper of the tomb, a part of whose business it is to keep these lamps burning by night. The door leading to the second story this keeper would not open, saying his orders were strict; but the carved openings, like large windows, in the upper part, gave us a very good view from below of what he would not allow our feet to touch or our hands to handle. Each side of the hexagon is open, and between the openings stand Corinthian pillars, of moderate size, nicely carved and adorned with splendid cornices. These pillars support a steep roof, also of stone I think, on the top of which is a beautiful specimen of carving. The whole is in an excellent state of preservation, and is the best monu-

ment of ancient art I have yet seen in this country. The Moslem tradition connecting it with Solomon of course is not to be trusted, and finding no writing upon it, I know of no clue to its history.

A Dangerous Region.

At Bulbul the centurion gave us a fresh horseman, saying one was sufficient, since only two or three days before peace had been made between the Koords. Nine hundred tents are sometimes seen on the plain, in front of Aebes. We spent the night in a little Moslem village of a dozen houses.

The dangerous part of the journey was still before us, and our horseman would not go on without a stronger guard. At a village we strengthened our force with five footmen and one horseman, all well armed with guns and pistols. It may be said in general, that the Taurus and Amanus ranges of mountains are all, either really or virtually, independent of the Sultan, being under petty chiefs. But at the foot of a snow covered peak, near Aebes, is Lapachli, a place notoriously lawless, and which the Sultan's forces failed to subdue, in an attempt which was made just before the Crimean war broke out. It is on account of plunderers from this place that the villagers about are never seen, even while following the plow, without their weapons, and travelers are warned to "beware of robbers, in whose eyes human life is no more precious than that of a chicken." But a watchful Providence preserved us, and we alighted at the house of a Protestant in Aebes, at two o'clock, P. M.

Protestant Meetings.

We soon found that the gospel was the absorbing topic of conversation, for during the first hour several gathered around us, mostly Moslems; and Bali, who had remained after the discussion, expounded to them the fourth chapter of Romans. In the evening the Protestants came in, and according to their custom

talked of Jesus and his word. Before our visit, their meetings often continued till eleven or twelve o'clock at night; but seeing that both Bali and the brethren were worn for want of sleep, I advised shorter sessions. Two or three persons are seeking salvation, but the rest are simply desiring the truth, I think, without any special workings of conscience. There are fifty-nine Protestants now there, men, women and children, nine of the forty-five Armenian families being Protestant. It is a custom there that a "house" shall not "be divided against itself;" if one is a Protestant all must be.

The Vilest Persons Reached.

God has seen fit to give a marked instance of the power of the gospel in Aebes, having chosen the very off-scouring of that wicked place to be the recipients of his blessed truth. Lying, stealing, swearing, gambling and licentiousness are common vices there, and, strange to say, those who are now Protestants were the ring-leaders in wickedness. This marked change in the very worst portion of the inhabitants, leads both Moslems and Armenians to wonder at what has been wrought.

The degree of poverty among the people may be imagined, when it is said that should a stranger wish lodgings in their houses for a night, they could not provide him with a blanket without diminishing by so much their own scanty bedding; and the quality of their food is such that a native of Aintab or Killis cannot relish it. What I saw in Aebes reminded me of the description of a kraal in South Africa. The feeling was forced upon me, that these miserable people had brought upon themselves the curse of God by their wickedness.

The Beys—Aversion to Pictures.

The Beys demand a few words. The authority is chiefly in the house of two, Ali Bey and his uncle Ahmet Bey. For four hundred years, they said, the govern-

ment of Aebes has been in their family. They are nominally under the Marash Paasha, and pay him a yearly tribute, though really kings. Ali Bey is a shrewd young man, full of spirit, and Ahmet Bey is discreet and wise, has good common sense, and, remembering his mountain home, possesses a good deal of general intelligence. And, to appearance, they are free from some of the grosser vices of large cities, and have a better appreciation of honor than most of the officials in the Turkish Empire. Friday afternoon they sent for us; we had previously sent the coffee, bread, &c., with our salaams.

Their queries were numerous, about the telegraph, railroad, ships, steamboats, mowing machines, &c. &c., in America. They esteem the English, but put no confidence in the French. I had with me a little pocket edition of the Testament and Psalms, which on account of its size was a wonder. Ali Bey wished me to read in English, and after I had read a few verses, he asked me to translate it into Turkish, which I was glad to do. They wished to see my cap,—a light summer cap which I brought from America. They were not wholly pleased because I did not conform to the custom of the country and wear a fez. I told them some missionaries wore fezzes, and I had no special objection to it. Soon, in looking at the cap, they found inside of it the picture of an Indian, and Ahmet Bey said, "What is this?" I told him I did not know it was there; manufacturers often put some mark on their work, and that was one. He passed it to Ali Bey, who, turning to me, said, "Is it lawful to have that there?" and at once commenced scratching it out with his finger nail. I told him to tear it out, I had no objection, and thus the matter passed off.

Religious Toleration.

Ali Bey said to me, "Do you pardon the sins of these Protestants?" pointing to several about him. "God forbid," I

replied. "If you make a law and a man breaks it, can any one pardon the offender save yourself?" "No," said he, "but these Armenians pardon sin," pointing to several, and laughing. Upon my saying that some had become Protestants in Aebes, and I hoped they would not swear, nor lie, nor steal, and that they would be obedient subjects; and if any trouble arose, we should look to them, (the Beys,) Ali Bey said, "We do not interfere. There is liberty to do what they choose." Expressing my satisfaction with what he said, we parted.

One of the inferior Beys assisted us in securing a house of worship, to be used also for the school. The house was once an Armenian church, I should judge, both from its appearance and from what the people say, and will accommodate perhaps 150 persons. It cost 375 piasters.

This morning a letter came from Hohnannes, in which he says the Armenians in Killis have written to the Beys to drive out the Protestants from Aebes, stating that if they do not, great damage will come to them. A Mussulman Effendi also wrote to the Beys, asking, "Has Islamism sunk in Aebes?" Ali Bey told the Moolah to write to Killis, stating that the report was false in regard to Moslems becoming Protestants, but also to say, that 'if from every place the Protestants are driven away, Aebes shall be the last one they will leave.'

You will naturally inquire why these Beys show the Protestants so much favor. In the first place, they fear their removal to Aintab or Killis, if free toleration is not given them. Perhaps this is the great reason, for the decrease of their subjects would diminish their gains; at least, we are not to suppose their chief motive to be other than selfish, and on this account reverses are quite possible. But, in the second place, they are not so bigoted as the Moslems of Aleppo or Damascus.

Foundations Laid.

The Sabbath, April 15, I trust witnessed the commencement of permanent Protestant institutions in Aebes. At half past seven o'clock in the morning, thirty-five persons came together. They met in one of their own dark, dirty houses; whose floors are the bare ground; in the walls of which are no windows; whose fireplace is the centre of the room, with no egress for the smoke save the door and an open space between the roof and the stone wall on the front side. This description is truthful for all the Protestant houses I visited; but some of the Armenian and Moslem dwellings are better. The thirty-five persons were formed into three classes, one for the men, one for the women, and one for the children. Jones's Catechism was used, and giving instruction there was like turning the first furrow in a wild western prairie. To the question, "What is God?" I think no one was able to give an answer. Their poverty is a fitting measure for their ignorance of divine truth. At noon Bali preached, and at four o'clock, finding them too ingorant to profit by a common sermon, I talked to them familiarly, interspersing questions and answers. I hope that on that day a fountain was opened from which hereafter, to the end of time, the pure water of life will gush forth, to satisfy the thirst of the poor people.

Sabbath morning, Ahmet Bey sent to Sarkis, a Protestant who labors for him, to know if he would work on that day. Sarkis returned a negative reply, to which the Bey said, "I do not require it, just as you choose." The same Bey's wife came that day to get the Protestant women to do some sewing for her. They said, "We used to work for you on the Sabbath, but now we wish to keep it holy;" and the woman was not displeased, but said she was glad they were leaving off their wickedness.

Tuesday morning, just a week from the time we left Killis, leaving Hohnannes, we started on our homeward journey. Ten of the Protestants, all armed, were our guard for three hours, over the most dangerous part of the way. With the exhortation—"Stand up for Jesus," and a prayer offered by one of the brethren from Killis, upon the bank of the Kara Soo, (Black water,) we separated.

LETTERS FROM REV. H. G. O. DWIGHT,
APRIL 29 AND MAY 9, 1861.

PORTIONS of a letter from Mr. Dwight, of Constantinople, now visiting different missionary stations in Western Asia, were published in the Herald for July, in which some of the results of missionary labor at Aintab and Marash were brought to view. Other letters have now been received from him, and will be read with the more interest as containing the testimony of one long known and honored as an able and faithful missionary, and one not connected with the stations respecting which he now writes. The first of these relates to the educational efforts of the missionaries at Aintab.

Protestant Schools at Aintab.

In this letter I shall speak particularly of the mission schools at Aintab. The whole number of pupils in the common schools is now five hundred and seventy, about three-fifths of whom are Armenians of the old church. Evangelical Christianity is most prominently taught, and all parents who send their children to these schools, are made distinctly to understand that every effort will be made to train those children in the evangelical way. It is believed that most of the Armenian parents who patronize the schools, although not yet ready to profess Protestantism themselves, are quite willing to have their children trained in the Protestant faith. Most, if not all, of the children in the common schools are also pupils in the Sabbath school, which, with the adult classes, numbers over sixteen hundred. The sight of so many children rescued

from the deepest ignorance, and brought under constant intellectual, moral and spiritual training, on the basis of the pure gospel of Christ, is in the highest degree cheering and encouraging. How different a future is now before these children and youth! And how different an influence will proceed from them in this place, when they come to be heads of families, and to occupy stations of influence in the community.

I have been greatly delighted, oftentimes since I came here, at meeting in the streets crowds of well-behaved girls and boys, going either to or from the Protestant schools. You can generally distinguish them readily from the other children of the town, by their bright and happy faces, and their intelligent looks; for the waking up of their intellects has naturally made its impression upon their countenances, and the good lessons they have learned have already exerted a softening and subduing influence on their manners. Many a time, in the streets, have tears come into my eyes, when some sweet little girl has come out from among her companions, as I was passing along, and presented me with a bouquet of flowers; or a bright-eyed little boy has saluted me in the most affectionate tones, *Hosh, geldin Bodvelly—Welcome, honored Sir.*

The Girls' School.

Miss Proctor's school is yet only a day school, and its numbers are small; but the mission is about putting it upon a much better basis for usefulness. It seems to me impossible to over-estimate the importance of this school at the present time. The number of pupils is only eight, but it is proposed to double the number soon, and to commence a boarding department, which is highly desirable, if not indispensable to the full usefulness of the institution. The state of the work in this field is such as imperiously to call for a higher institution of this sort, for the education of wives for the pastors and teachers, and of

female helpers for the mission. I do most earnestly commend this school to the fostering care of the Prudential Committee. Miss Proctor has made remarkable progress in the language, which she now uses with great freedom and accuracy. I attended an examination of her scholars, and never have I been more gratified on any similar occasion.

The High School.

The high school, under Mr. Alexan, a graduate of the Bebek seminary, is a very promising institution. It is composed of seventeen young men; fourteen of whom are boarded by the mission, and the remaining three board themselves. Of the fourteen, seven are from Aintab; three from Killis; two from Marash; one from Adana; and one from Tarsus; and all of them are being prepared for the missionary or pastoral work. Seven of them are members of Mr. Schneider's theological class. Mr. Alexan is admirably adapted to his post, and gives universal satisfaction. He does honor to the Bebek seminary, which has sent him forth.

Progress.

While on the topic of education I will say, that it is now only twelve years since Mr. Schneider came to Aintab. At that time only three females among the Armenians could read, while now, between four and five hundred, in the Protestant community, have learned this art, so as to be able to read the Bible for themselves.

During my stay at Aintab the communion was celebrated, at which I took a part. Nine new members were received, and probably over a thousand persons were present. It is hardly necessary that I should say more of this place. You have yourself been here, and have been an eye-witness of what God has wrought. One thing that was constantly impressed on my mind was, that Protestantism is an institution of

the place, and that it is spreading its influences steadily and surely. It shows all the elements of vigor and perpetuity, and nothing can prevent its ultimate prevalence. The great thing to be aimed at by the mission, in my opinion, is to bring the people themselves, at as early a day as possible, to assume the whole responsibility of the work. They have already made a good beginning in this direction. They support their own pastor entirely, and are bearing a considerable share in the expense of the common schools. I think they should be urged to take the whole cost of common education upon themselves, at an early day; and also to enter more largely into the work of evangelizing the rural districts in their field.

Annual Meeting of the Mission—Adana to be Occupied.

Mr. Dwight's second letter is dated at Oorfa, but the first part of it goes back to Aintab, the writer referring to the annual meeting of the mission, and some of the business transacted there; specially the decision to occupy Adana. It will be remembered that extended extracts from Mr. Coffing's journal of his tour to the field which he is now to occupy, were published in the *Herald* for June last.

Before speaking of my journey here, or of what I have observed since my arrival, I would very briefly allude to the annual meeting of the mission to Central Turkey, which it was my privilege to attend at Aintab. It was an exceedingly pleasant meeting, and every measure adopted secured, I think, the entire unanimity of the body. The Lord Jesus, in whose service we are engaged, was himself present, as I believe all of us deeply felt.

The most important decision come to, was to commence a new station at Adana, in Cilicia, and it was highly satisfactory to the brethren that this could be done without asking for any special appropriation from the Board for the object, during the present year. Mr. Coffing, who with his wife had thorough-

ly explored that field during the past year, voluntarily offered himself for the new station, and his offer was very cordially accepted by the mission. The plan proposed is to have two missionary families, ultimately, associated in that field, though for the present Mr. Coffing will be alone. He proposes to reside in Hadjin, in the Taurus mountains, north of Adana, in the summer, and in Adana, in the winter. Hadjin is said to contain an Armenian population of *twenty thousand souls*, and being mountaineers, they are a simple-hearted people; and there is reason to hope that when the gospel once enters among them, its progress will be rapid, and that in a comparatively short space of time, the whole body of them may be gained over to the truth. I regard it as a most important field, and I hope the Prudential Committee will strongly approve of the step which has now been taken by the mission for its occupation. Adana itself is a very important post, where we have already a congregation of fifty or sixty souls. The whole population of the town is about 30,000. In Tarsus, some five or six hours distant, there is evidently a spiritual work going forward, and the average congregation there is about forty. In the whole district which will be under the supervision of the new station, there are computed to be 45,000 Armenians, 45,000 Greeks, and 100,000 Moslems. It is exceedingly desirable that Mr. Coffing should not be left long alone, and I do not see that there is any probability of furnishing him with an associate from the force already in the field. I trust that the Lord, who has opened the door in that direction so wonderfully, will soon furnish you with a suitable man to send there, and also with the necessary means for his support.

Commendation.

It will be gratifying to many friends to see the commendation bestowed by Mr. Dwight upon the laborers connected with the mission to Eastern Turkey, in whom, as well as in

their work, he seems to have been much interested.

I found my intercourse with the brethren and sisters of the mission, assembled at Aintab, exceedingly pleasant and profitable to me; and I can never cease to be grateful to God for having granted to me this privilege. You may be assured that you have a noble band of self-denying men and women in this field. I felt myself rebuked when I saw the earnest, self-devoted spirit, especially of my missionary sisters there; who are laboring in Aintab, in Marash, in Antioch, in Aleppo, and in Oorfa, for the spiritual enlightenment and salvation of the ignorant and degraded females of the land; thinking little of the sacrifices they have made in leaving such a country as America, to dwell in the midst of such a country as Turkey. I am persuaded that it would be difficult to find in Christendom a more happy class of females than are your sisters in the missionary field. They have a high, holy, and noble object of life, which keeps the mind above the disturbing, distracting and embittering influences of external circumstances.

A Friendly Governor.

The meeting closed May 1, and on the following morning I started for Oorfa, usually called a journey of four days, though I made it in two and a half. It was my unspeakable pleasure to be accompanied by Mr. Schneider, who goes with me as a delegate to the meeting in Kharpoot; by Mr. and Mrs. White of Marash, who go to Oorfa on a visit and for recreation, which they both very much need; and by Dr. Nutting of Diarbekir, and Mr. Nutting of this place. The day before we left, the Governor of Aintab called at Mr. Schneider's house, and offered his special protection to his family during his absence. He said, in my hearing, to Mrs. Schneider, "If, during your husband's absence, any thing should occur to call for my assistance, whether personal or relating to the Pro-

testant community, I hope you will send to me freely. Do not fear to make me trouble. If you should send a dozen times every day, I shall be most ready to do all in my power to help you, and I will occasionally send my own son to inquire whether you need any thing."

Birijik—The Native Preacher—Progress.

We rode the first day to Birijik, where we spent the night. Here we crossed the Euphrates, the town being on its eastern bank. Birijik is one of the outstations of Aintab, and we found a hearty welcome and very comfortable lodgings at the house of the native preacher. We had had a fatiguing day's ride, and it was late when we arrived, yet as it was the regular evening for a meeting, I went to the place of worship, where I found from forty to forty-five persons assembled, whom I addressed with the highest degree of satisfaction. The native preacher closed the services with a most earnest and fervent prayer.

My thoughts went back thirty-one years, to my former tour with Mr. Smith, in Armenia, when in no place in the Turkish empire, during more than a year of constant traveling, did we find a single native Christian brother to sympathize with us. It was late when I returned to my lodgings, and I found all my fellow travelers already retired to rest. A most comfortable bed, however, had been made ready for me, and after praising God for his goodness, and commending myself, and the scattered remnants of my family to his paternal care, I composed myself to sleep, feeling that if I had a thousand lives to live, I would rejoice in the privilege of giving them all to the work of making Christ known to my wandering and dying fellow-men.

The preacher at Birijik has an excellent, pious wife, and a little daughter, twelve years of age, who loves the truth, and appears exceedingly bright and talented. She is teaching about twenty-six little girls, who come to her every

day, and all gratuitously, merely for the purpose of doing good. Eight of them are Protestant children, one is a Catholic, and the rest are Armenians of the old church. The Sabbath congregation in Birjik is about 70 or 80. We left that place on the morning of May 3d, having now fairly entered Mesopotamia, the country of Abraham, the friend of God. That night we spent in a tent, which reminded us still more of Abraham, and led us to ask of God that he would enable us to walk ever 'as pilgrims and strangers' in this world. The next day, a little past noon, we reached Mr. Nutting's house in this city, where we were most cordially greeted.

Mission to Western Turkey.

NICOMEDIA.

LETTER FROM MR. GREENE, MAY 25, 1861.

Missionary Tour.

IN this communication Mr. Greene gives account of a tour of twenty-two days, from which he had just returned. He was accompanied by Mr. Dunmore, whose use of the Turkish language it was felt would be of great advantage. "We traveled," he says, "between five and six hundred miles, over many difficult and dangerous roads, yet mercifully preserved and protected all the way by our gracious Heavenly Father, and visited nearly all the principal cities in the western part of Asia Minor; though in most of the places our visits were necessarily short." Some of the statements made respecting different places are of interest and value.

Koordbeleng.

The first Sabbath was passed at Koordbeleng, forty-five miles from Nicomedia, "a place where Satan has long struggled hard with the friends of gospel truth, and still maintains his supremacy." Mr. Greene writes:

For many years, colporters and missionaries have, from time to time, visited Koordbeleng, and many copies of the Word of God have been sold there. For the last two years, we have had a native helper laboring constantly for that

town and neighboring places; and as a result of various efforts made for the district, a large proportion of the population are more or less enlightened, several abuses have been corrected by the old Armenian church, and the open persecution of the Protestants has ceased. Yet, until the present time, we seem only to have been casting in the seed; when the Lord will be pleased to gladden our eyes with the sight of harvest, we know not. There are in the place two Protestant brethren, who have long been recognized as such, and whom we hope the Lord has renewed by the power of his Spirit; yet, last winter, one of these openly denied his Master, but soon after, with many evidences of penitence for his fall, he again declared himself on the side of the gospel. Besides these two recognized Protestants, there are a few other persons who would undoubtedly soon espouse our cause were it not for their excessive fears.

One day was spent at Nulla Khan, about six days' journey from Nicomedia, containing perhaps three hundred houses, about half Turkish and half Armenian. In the Armenian school, which the brethren visited there, they found several copies of the Bible from the mission press, which had been sold by colporters.

Angora—The Papal Armenians.

We remained four days in the city of Angora, reckoned nine days' journey from Nicomedia, or two hundred and sixteen miles. Angora was one of the chief cities of ancient Galatia—by which name it is still called in the Armenian tongue—and is now the most important city in that section of country. After careful inquiry we find its population to be about 35,000; considerably more than half of whom are Turks, about a third Armenians, and the remainder Greeks and Jews. Nearly all the Armenians belong to the Papal communion. About thirty years ago, on occasion of a persecution raised against the Papal Armenians at Constantinople, quite a number of families fled to Angora.

They soon began to make proselytes from the very church which had been their persecutor. As they acquired strength, they proceeded to employ menaces and force. They refused work to the poor unless they became Papists, and by the use of all sorts of means they have continued to grow, and now number about 9,000 souls. In their hands is the chief trade of the city, and trade is the life of Angora. They are the active, powerful, defiant element among the nominal Christians of the place. With the Papists, the superstitious bigotry of the old Armenians has infused into it a Jesuitical zeal, and they boast that we shall never be able to loosen a stone from the foundations of the Papal structure. *We* may never be able to do it, but the Lord, by the power of his word and spirit, has already begun to weaken their refuge of lies. Not only will he loosen stones, but he will finally visit with overwhelming ruin, both the structure and all who trust to it.

Protestant Efforts — Encouragement — Opposition.

For six months past, one of our most faithful and prudent native helpers has been laboring in Angora. He has thus far met with very encouraging success in the sale of the Bible, and has had constant opportunities for religious conversation, and for preaching the simple gospel. For several weeks he has had regular religious services at his house on the Sabbath. We found that there were three Papal Armenians, who, by reading the Word of God and by interviews with our helper, had become thoroughly enlightened and convinced of their duty. These men began, some time ago, to preach and confess the truth, as they understood it. The report of their sayings and doings soon reached the ears of their chief ecclesiastic, a man full of subtlety and wickedness, and they were immediately called before him and rigorously examined. They

disclosed that they received what is found in the New Testament, and preached only that, and were, therefore, commanded not to read the Word of God as translated by Protestants, but only the Papal translation; for, said the ecclesiastic, referring to our translation of the Bible, "That book is a verdant leaf, but has the poison of asps beneath it." A promise was extorted from them that they would preach no more, and they were dismissed. Yet, since then, they have not been at ease, nor have they been able to keep entirely quiet, but are occasionally forced by their consciences to declare the truth. The third one of these three, a man who does not occupy so high a position in society as the others, but who appears to have received the truth in the love of it, has recently declared himself a Protestant.

There are others who are already persuaded concerning the truth, intellectually, and who even now wish to discard Papal errors and superstitions, and to be delivered from Papal tyranny, but they wait for quite a number to declare together their acceptance of Protestantism, that they may be better able to breast the storm of persecution sure to rise. One of the greatest difficulties of these men comes from their wives and children, who are spies and informers against them, and resort to every means within their power to hinder and intimidate them. The women, generally, are late to embrace the truth, both from their greater ignorance, and from their being altogether under the influence of the priests.

During our stay in Angora, we had several opportunities for interviews with the above-mentioned brethren, and with many others. The Greeks of the place, differing from the Greeks generally, are very friendly towards our helper and ourselves. Many of them visited us for the purpose of religious conversation, though we know not that in any of them the word of truth has taken deep root. We have great hope and much encour-

agement in respect to the work of the Lord there, yet we expect that the enemies of God and his truth will do all in their power to intimidate and harass our feeble brethren. In all these regions, hard indeed is the struggle of the man who wishes to enter the narrow way. Before leaving the city, we called on the Turkish ruler to ask that, in accordance with the laws of his Government, he would protect all who wished to declare themselves Protestants; and now, with much more hope and earnestness, we would ask all the friends of Jesus to remember, before the throne of grace, those in this important city who are beginning to seek the salvation of their souls.

Sivri Hissar—Eski Shehr.

Sivri Hissar is a city situated four common days' journey south-west of Angora. It contains a large Turkish population, with about 3,000 Armenians. It is a place where neither colporter, missionary nor Englishman ever seems to have found his way, and we did not learn that in the whole town there is a single copy of the Word of God in a language intelligible to the people. Yet there are two so-called Christian churches, with six priests, and other higher ecclesiastics. And even here we found that the people had heard something about Protestantism—enough to be frightened by the very sound of the word. Some thought Protestantism to consist in opposition and enmity to their religion—nay, worse, that it is downright infidelity. Our helper at Angora has been trying, for sometime, to send a few copies of the Word of God to this dark region, but as yet has found no one willing to take them.

Eski Shehr is a Turkish city of about 6,000 inhabitants, situated three common days' journey north-west of Sivri Hissar. It is the great centre of trade in this region of country. Although its resident population is entirely Turkish, it has a floating population of about 600

Armenians, gathered to the place from other towns and cities for purposes of trade. Most of these Armenians are young, unmarried men. We spent a Sabbath among them pleasantly to ourselves, and we hope profitably to them. They visited our room from time to time during the whole day, and once the room was nearly full, some thirty or forty persons being present. We read to them various passages of Scripture, making explanations and comments. Many listened with a good deal of interest. On the whole, we were quite encouraged by our visit to Eski Shehr. To a faithful and prudent helper, this place affords many opportunities for Christian labor, and for spreading the Word of God.

Kutaiya—A Faithful Protestant.

Kutaiya is the largest city in all those regions, containing, according to the closest calculation, between fifty and sixty thousand inhabitants, of whom about six thousand are Armenians and Greeks, and the remainder Turks. The city is situated about forty miles south-west from Eski Shehr. About five years ago, an Armenian tailor, a resident of that city, became enlightened by means of a New Testament which had been brought from Smyrna. He soon after declared himself a Protestant, and beginning to suffer from the persecuting power of the ecclesiastics, he fled to Broosa and remained there six months. Again he returned to his native city, protected by a firman from the Government, taking with him quite a quantity of Bibles in the modern Armenian and Turkish tongues. Since then he has been engaged in selling books, and at the same time working at his trade. He is a quiet, prudent man, fully convinced of the truth, and able and willing to testify of it to all whom he meets. At present all opposition to him has ceased, while many are his friends. He has met with encouraging success in the sale of the Bible. Through his influ-

ence, and by reading the Scriptures, quite a number of persons have become enlightened, though no one of them has as yet openly declared himself on our side. We enjoyed several pleasant interviews with various individuals while we remained in the city, and feel assured that the good seed which is there being sown, will eventually bring forth fruit to the praise and glory of God.

PHILIPPOPOLIS.

LETTER FROM MR. MERIAM, MAY 29, 1861.

IN this letter, Mr. Meriam alludes briefly to several topics of considerable interest. He first speaks of receiving pleasant intelligence from an out-station, Tatar Bazarjik, where the helper has commenced regular preaching at his own hired house, to small but attentive audiences; and then refers to the

Position of the Bulgarians.

The Bulgarians of Tatar Bazarjik are taking a firm stand against any return to the embrace of the Greek church, and as strong a stand against any union with Rome. The same may be said of the Bulgarians of this city. They are determined to remain as they are, rather than yield either to Greek or Latin influences; and every month's delay makes them the more prepared to adopt the simple forms of the Protestant church. They are more and more clearly seeing the necessity of having priests who can preach to them intelligently. The head teacher of the Bulgarian school here has determined to take a step forward, by commencing a preaching service in his school-house, to be continued every Sabbath. Should he do this, the way will be effectually opened for us to preach to this people. Our Sabbath audiences are as yet small, rarely exceeding ten or twelve.

An Armenian Priest on Protestantism.

An Armenian priest here, has recently given us the evidence that the truth is stirring among his people. In a sermon

recently preached, to a church full of Armenians, he said, in substance, "I understand that some of you are almost ready to become Protestants. I warn you against such a step. You can never live up to the requirements of the Protestant faith. How could you succeed in your business; how could you bring up your families; indeed, how could you live at all, without lying, and deceiving, and swearing, and getting angry? But none of these things are permitted by the Protestants. The Protestant faith is very strict. Do not stretch forth your hands after that which is beyond your reach."

Mrs. Freeman.

The death of Mrs. Freeman was announced in the Herald for July; and previous statements respecting her, by Mr. Meriam, were published in the Journal of Missions for May. He now writes:

In a recent communication, it was my privilege to speak of the truly Christian behavior of Mrs. Freeman, under severe sickness and many trials. It becomes now my painful duty to announce her death. The Savior has called her away from her grievous load of bodily ills and temporal cares, to the joys and purity of his presence. Her disease was of so aggravated a form, and so rapid in its progress, that no medical aid could benefit her. For the last few weeks before her death she was sometimes unable to realize her situation, on account of acute suffering and great weakness. At such times I found it impossible to converse with her; at other times she seemed fully aware that she must soon die. She seemed to look upon death as an evil, principally, because she must leave her aged and infirm mother and her little children. She wished to live that she might comfort and support that mother, and educate those children, and for another reason also. She hoped to be the means of bringing other Turks to a knowledge of the truth. It was a favor-

ite plan of hers to get well, and then visit among Turkish families with the missionary ladies. Even in the presence of her mother, who is a bigoted Mohammedan, she often spoke of the time when all would know the Lord Jesus, from the least to the greatest. But when she was well assured that she must soon bid adieu to worldly scenes, she seemed reconciled to the will of God. One of the last remarks she made to me was: "Whether I live or die, I wish to maintain my faith in the blood of Christ, as having cleansed me, and as able to cleanse all men from sin." Toward the close of her life she failed rapidly, but gave evidence that her faith was unshaken. We trust she has gone from her Mohammedan home to her Savior's bosom.

Apprehensions.

The reader will hardly need to be informed, that apprehensions respecting the coming year, such as are here expressed by Mr. Meriam, growing out of the present condition of the United States, must be now felt in every missionary field, as well as by the officers of the Board and of other missionary societies at home. The circumstances in which we are placed, surely call all the friends of missions prayerfully to inquire as to their duty. Will the needed sacrifices be now made? Or must the missions sadly suffer?

When we remember the awful cloud of war resting over America, we tremble for our work here, during the coming year. Young men are applying to enter our school; the Bulgarians are ripening for a work of grace among them; we have hitherto but gained a footing and laid a few foundations, and a foundation left to the mercy of the storms is little better than a ruin. If we cannot go forward, we must virtually go backward. We do not despair. The work is in the hands of the Master, who will guard the interests of his church; and we know, also, that the officers of the Board are making all possible exertions, that the missionary work may not suffer in any quarter of the world.

Syria Mission.

BEIRUT.

AN APPEAL TO THE CHURCHES IN AMERICA.

THE following letter from Mr. Jessup, addressed not to the Secretaries of the American Board, but to the churches in America, needs no words of introduction or of explanation, to secure for its statements and appeals, thoughtful and prayerful interest. What is to be the future, even the near future, in the history of Syria and of the work of missions there, no one can tell. It is not supposed that the danger of renewed disturbances has passed. Scenes of revolution and violence, even more fearful than those of the last few years, may be near at hand. But on the other hand, they may be averted, in the good providence of God; and whatever may be the views entertained as to probabilities in this case, every Christian reader will sympathize with the missionaries in their longing desire to enter, and to have means for entering efficiently, doors which seem to be now opened before them. In a line to the Secretary of the Board, accompanying this appeal, Mr. Jessup says: "You may be assured, and assure all the brethren at the Missionary House, that we are more than willing to bear our part of the self-sacrifice and suffering which the present state of our loved land may require. It is a very great trial to be obliged to neglect such whitening harvest-fields as are now opening around us. *Zahleh* is now open to direct missionary labor, and several villages in Lebanon are on the verge of declaring themselves openly Protestant. Could we open *Abeih* seminary, a choice class of young men could be gathered. The political prospects are more pacific. The French army has gone without involving any new outbreak, and we anticipate a peaceful summer. How much might we now do had we the means!

"The war in America is an awful judgment of God, but I never felt more certain that anything was from God, and will result in good. Will it not elevate the American church to a new standard of piety, increase prayer, and prepare the way for new and vigorous prosecution of the missionary work throughout the world? We sympathize most deeply with the brethren at the Missionary House in these days of trial, and are afflicted with you. Our prayers constantly ascend to God on your behalf. May great wisdom and grace be granted to you all, that you

may be sustained under the heavy burden of care and anxiety which weighs upon you."

My Dear Brethren in Christ,—One year ago at this time, Syria was the scene of civil war. Massacres unparalleled in modern history were sweeping over the land. Fire and sword, pillage and violence, had begun their work, and the land was in wild disorder. Our missionary operations were well nigh broken up. The male and female seminaries were closed, schools disbanded, congregations scattered, some of the converts massacred, and others exiled from their homes. A dark cloud descended and hung like a pall of gloom over the Syria mission. We had the means and the men to work, but the door seemed closed against us. Alarm by day and terror by night, hunger, nakedness and disease, so filled the minds of men, that even those who heard the preaching of the gospel received but little benefit.

Long months passed away, and there was but little change for the better, until at length the "morning of joy" which we had hoped would follow this long night of weeping, seemed ready to dawn. We began to plan the re-opening of our long suspended schools, and the re-assembling of the young men and women whose course of instruction had been so long interrupted. Order and peace were returning to Syria; multitudes, who had been our enemies, were becoming our friends, as the charities of American and English Christians had quite transformed the views of this people with regard to the nature of Protestant Christianity; the call for help was coming, in earnest tones, from various parts of the land hitherto inaccessible to the missionary; and we hoped for a glorious harvest, after the forty years "sowing in tears" of the Syria mission.

But now, when these trials were beginning to disappear, and the Lord was opening a wide and effectual door on every side in Syria, a new and fearful trial comes to us from our loved native land. Now that the way is open to work,

the means are wanting. The pressure upon the finances of the American Board is such that we may not only be obliged *not to open our schools which are closed, but to close all that are open*; to discharge all the native helpers; to stop the printing of religious books; to cease from our missionary tours, colportage and every kind of labor involving expense; and to remain inactive and see the work of long years falling into neglect. The fact is, that the door for direct missionary labor is now opened more widely than ever in Syria. The power of the papal and Greek clergy is broken, and in some places whole villages are asking for instruction and are open to labor. God's favored time for Syria seems at hand. Yet we cannot go forward; our hands are tied; we have not the means. We have prayed, for years, that the door might be opened, and it is open. We have prayed that the power of the priesthood might fall, and it has begun to fall. But now our hearts are full of anguish to see the way open before us, and perishing men ready to hear, and we unable to help them. *Shall we leave them?* Shall this favorable time pass by and the enemy re-possess the strong holds of Syria? Shall our native helpers be obliged to enter secular employments, and the youth of Syria be given over to Jesuits for want of Protestant schools?

It is a critical period in Syria. If neglected now, all may be lost. If improved, the gospel may be entrenched, immovably, from Nazareth to Northern Lebanon. I write with much earnestness and feeling, because the interests involved are great. Our numbers, as a mission, are so much reduced that we cannot long bear the burden unless relieved; and now the prospect of further reinforcements is quite cut off unless you, our brethren and friends in America, come to the help of the Lord with the means which God has given you. Even an Anderson could not hold out without reinforcements. Shall our mission share his fate?

We have now seven missionaries and one printer, for a population numbering hundreds of thousands, occupying a territory two hundred miles in length and forty in breadth. In Beirut alone, three of the mission are stationed, as ten thousand Damascene Christians, fifteen hundred Hasbeyians, and multitudes of others have been added to the former large population of this important centre. We *must have help*, or the spiritual interests of this people will be in great jeopardy.

It is not for me to say that God cannot carry on his work in Syria without us. He needs us not. But has he not intrusted the evangelization of a large part of this dark empire of Satan to the Christians of America? Will you take the responsibility of withdrawing your support, even in this dark hour, and leaving this land desolate?

We all sympathize with you in this day of your severe trial in our loved Father-land. We suffer with you, weep and pray with you, and were we among you, would gladly do our part in the duty we owe our common country. From every American missionary station throughout the world, there arises prayer unceasing to God, for his blessing upon the land of our fathers?

We know how all absorbing is the awful subject which is now uppermost in your thoughts and affections. But will you not remember us who are far away? Are we not your representatives? Is not our work your work, and God's work? Will you forsake the work of the Lord now, when you are entreating him so earnestly not to forsake you? Can you *afford* to let the missionary work suffer, even in these times of deep distress at home? Do not the churches need this avenue of love and benevolent effort to keep the current of spiritual life steadily flowing, while so many cares distract the mind and trouble the heart?

To-day I have a meeting of several hundred children of our schools, to sing the sweet Sabbath school hymns which we are just translating and printing in

Arabic. It would do your hearts good to hear their sweet voices singing—"I want to be an angel;" "We won't give up the Bible;" "Joyfully, joyfully;" and other hymns which are as sweet in Arabic as in English; and I doubt not you would feel that an influence for good is thus being exerted upon the minds of these children, which can never be effaced. But it would sadden you to think that a few days hence we may be obliged to shut up all our schools, and turn the children away to their old habits and associations? There are among these children orphans, whose fathers and brothers were cruelly massacred at Damascus, Hasbeiya and Deir-el-Komr; there are Protestants, Greeks, Maronites, and Greek Catholics; and if they leave our instruction, the Jesuits stand ready, like ravening wolves, to seize upon them. Shall we give them up?

One of the largest towns in all Lebanon, once bitterly persecuting all Protestants, is now earnestly asking for a teacher and a preacher. A little money obtained from England has aided us in keeping a native helper there for a month, but he has returned, with a most cheering report of success, and we have no means to send him again. Shall this wide, open door, be shut again?

My dear brethren, I lay the case of this mission before you. We have heard the piteous wail of the widow and the orphan. We have seen poor wretches flying from massacre with their garments stained with blood, and we have wept with the weeping, over the horrors of the past dark year. But now the crowning sorrow of all seems coming upon us. The cause of our Lord and Master is in danger. The souls of men are perishing. Many of you contributed largely the bread which perisheth, to save the bodies of these poor people. Will you now withhold that bread which cometh down from heaven?

Yours in Christ,

HENRY HARRIS JESSUP.

Beirut, June 6, 1861.

Sandwich Islands.

STATION REPORTS.

THE Hawaiian Evangelical Association met at Honolulu in May. Copies of a few of the station reports then presented have been received at the Missionary House, and extracts from some of them will interest the readers of the Missionary Herald.

Wailuku.

A Revival.

Mr. Alexander, of Wailuku, on the island of Maui, returned to his field from the United States, after an absence of eighteen months, in June, 1860, and resumed his labors, "deeply impressed with the low state of piety among the people." At the next communion season, in July, sixteen persons were excluded from the fellowship of the church, for various offenses. "The majority of the church seemed to be sunk in a slumbering stupidity; yet there were a few who mourned over the desolations of Zion, and prayed earnestly for a revival." And brighter days were near. The report says:

About the close of October, we were cheered with evidence that an unseen power was moving on the hearts of the people. The morning prayer meetings, which had been greatly neglected, were attended by increased numbers, and there was an evident increase in the number who attended all our regular meetings for worship. Backsliders would rise spontaneously in our meetings for prayer and conference, and, confessing their wanderings, ask an interest in the prayers of God's people. Some of the most careless, wild and profligate, were seized with conviction of sin and concern for their soul's salvation. It is worthy of remark, that a large proportion of these were the children of godly parents, who seem to have broken away from all restraint, and sold themselves to work iniquity. But "the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children." He is faithful to his covenant. Christians began to pray, as I had not before heard them at Wailuku. Many fair professors of religion, who had been

living in sin known only to God, were constrained to come forward and confess their wickedness, and beg the prayers of their brethren. The members of the church and the awakened were drawn together, and together they sought the Lord. They met for prayer and exhortation three times a day, for weeks in succession, and would sometimes protract the afternoon meeting till eight or nine o'clock in the evening; indeed, for awhile, they continued *all night* in prayer and mutual exhortations. Fearing evil would spring up in the night meetings, I advised their discontinuance.

Young converts, of their own accord, diligently sought out their former companions in wickedness, and labored to bring them to Christ. The brethren went in companies of two, three, four or five, and visited every house, without distinction, whether of professed Christians, Papists, Mormons, or of whatever description; would converse and pray with the inmates, read the Scriptures to them, and urge them to attend the meetings for public worship. Multitudes have thus been brought under the influence of the gospel who live far up the valleys and ravines, among the birds and wild goats of the mountains, who were quite inaccessible to their pastor. A wonderful change has come over the whole community. We no longer hear the whistle and other sounds, by which the votaries of pleasure were wont to call each other. Order and quiet reign; the fear of God rests on the inhabitants. Some of the most distinguished leaders of the licentious, who were notorious as disturbers of the peace wherever they were found, are now clothed and in their right mind, sitting at the feet of Jesus.

Origin and Progress of the Work.

The first indications of the awakening appeared at Waihee, where there had hitherto appeared less spiritual life than in any section of my field. I do not know of any special measures having

preceded the awakening, and I can ascribe it only to the sovereign grace of God.

The influence soon extended all over the field, and during the past six months, dawn prayer meetings, at eight or ten different places, have been kept up every morning, by joyful assemblies, who are glad to hear each other say, "Let us go into the house of the Lord." The inhabitants of one hamlet have gone to another, saying, "Let us go speedily to pray before the Lord, and to seek the Lord of hosts;" to which they have cheerfully responded, "I will go also."

Many, I fear, like Lot's wife, have been awakened to flee, who have not been converted; many have been moved by sympathy, seeing others seeking the Lord, who have had no real concern for salvation. Yet I bless God for his mercy, and for his wonderful works among us.

I trust a large number have indeed turned to the Lord. At the beginning of the year, I urged the people to undertake to read the whole Bible through annually. I think a large number are now engaged in this work, and I hope it will become a permanent institution among us.

The pious women have also been very active in their efforts to rouse the careless, and lead souls to Christ. Mrs. Alexander has spent a great deal of time visiting from house to house; she has also attended the female prayer meetings, at the station and the various out-posts.

Obstacles—Mormons and Papists.

The work still continues. The people hear the word gladly, and it is pleasant to labor among them. Satan, however, still holds his sway over very many. The period of awakening has been marked by an increased zeal among the Mormons and Papists. The Mormons have no foreign leaders now in the country, but the native leaders prize the dignity of their position as religious teachers, and are very zealous to make proselytes.

They try to impress the people with the belief that the chief difference between them and us is in the mode of baptism, which they practice by immersion, and in their rejection of infant baptism. The majority of their members are notoriously immoral. The Papists, judging from the number of the children in their school, hold an influence over about one tenth of the population.

Besides these, there are many others who still are carnal and mind earthly things. The marriage covenant is often violated. Many, when sick, resort to the doctors of Baal, who administer their drugs with incantations to the ancient idols of the land.

Schools—Want of Employment for the People.

Our schools are in a flourishing state. We have nine, containing four hundred pupils. They all learn to read and write, and obtain some knowledge of arithmetic and geography, and nearly all learn to sing. By aid of the teachers of these schools, I get a large part of the pupils into my Sabbath school, and I esteem my labors there very important, and hope they have not been bestowed in vain.

A great desideratum with us is some means of giving profitable employment to all the people. We live in the midst of great natural resources. We have hundreds of acres of very fertile soil, that might be easily irrigated by our perennial streams, bursting forth from our mountain glens; yet we produce almost nothing except kalo, for which we often find no market. We might produce and export a thousand tons of sugar annually, from land that now yields very little except indigo, oi, and other noxious weeds; and our rivers would furnish all the power needed to give motion to the machinery for its manufacture. But the people are too poor to erect the machinery, and they must wait till the prospect of gain attracts capitalists to their aid.

Liberality.

The deep poverty of the people has abounded to the riches of their liberality, for, in regard to many, to their power, I bear record, yea and beyond their power, they willingly contribute for the work of the Lord. I am unable to estimate a great part of their liberality, consisting in labor to build and complete their various houses for public worship. This has been no small item. The amount contributed in cash, during the past year, has been as follows:

For church erection and repairs, . . .	\$ 778.00
Church sexton,	36.00
Pastor's salary,	500.00
Foreign missions,	52.00
Total,	\$1,366.00

When we consider the poverty of the people, it is probable that no church in the United States gives so liberally. They also give joyfully.

The Presbytery of Maui and Molokai was organized in August, 1860, the influence of which body, it is hoped, will be felt in the way of raising up a native ministry.

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*Hilo, Hawaii.*

MR. COAN sends, instead of the report presented at the meeting of the Association, "a statement of some of the more important facts" connected with his labors at Hilo during the year.

*Schools—Intelligence.*

Perhaps we have never passed a year of more universal quiet and good order than the past. Every thing has been peaceful, and all who would, have been permitted to serve the Lord in all godliness and honesty.

Our large boarding-school has been in successful operation, and we feel that it is too important an agent for good to be relinquished. The school for teaching native children the English language has also been well sustained. This school numbers about seventy-five pupils, boys and girls. We have twenty-six common schools in Hilo and Puna, all conducted

by Hawaiian teachers. All these have been in successful operation during the year, and we think that their character, both in the competency and fidelity of the teachers, and in the improvement of the pupils, is progressive. In this list I do not include papal schools, of which there are only two in all Hilo and Puna.

There are few books in the Hawaiian language, and it would seem that the sources of information are too few and inadequate for progress in intelligence; yet the people learn. More than six hundred newspapers are taken by my people, and there is a constant running to and fro, and a mingling with men of business and information, which awakens the minds of many, and diffuses general intelligence with rapidity. Not a few of our people are well posted in all the great events of the age.

*Tours.*

My tours have been six in all, and much time and labor have been spent in endeavoring to render them efficient. By these efforts, the whole flock has been looked after in its divisions and subdivisions, the roll has been called, and every individual has been cared for in detail. The unity, the harmony, the purity and the efficiency of the whole body have thus been promoted.

*Mortality—Religious Quickening.*

The work of death goes on. During the past year, 234 members of this church have gone the way of all the earth, and I now walk among the tombs of 6,149 members of my flock; besides those of a multitude of little children and adults who were not in church communion. It is a solemn matter to reflect on this great congregation of the dead, to compare it with the lesser one of the living, and to know that, in a few short years, the pastor and his flock will all sleep together in the dust, there to await the awards of the judgment. Some of our best men have been called away during the year.

During the past six months there has

been cheering evidence of the quickening presence of the Holy Spirit among our people. Nowhere have there been such strong demonstrations as in 1837—1840; but in many parts of Hilo and Puna, a silent and unseen power has softened hearts and drawn the people together, almost to a man, for prayer and religious consultation. In many places daily meetings have been kept up, morning or evening, and fully sustained, and in all parts of the field there has been a revived attention to the great subject of Christianity. A multitude of cold and backslidden professors have awaked, and come forward, with confessions and tears, to renew their vows to the Lord. Numbers of the most hardened and hopeless apostates have returned, and appear more humble, penitent and sincere than ever before. A considerable number of Papists and Mormons have forsaken their false trust, and come to inquire the way to Zion.

The work has been more in the church than out of it, and for this reason—the masses of the people are enrolled on our church records. The subjects of a revival, therefore, out of the church, are comparatively few. Numbers, however, out of the church, have appeared penitent, and 106 have been received, by profession, to the communion; others are now candidates.

But a great and good work has, we trust, been wrought upon the church itself. Many of our youth, who seemed to have only “a name to live,” are now among the most zealous and active members. They have been brought to feel that they have something to do in the vineyard of the Lord, and they take hold of the work with an energy which surprises all around them. We trust the church, as a body, is on a higher level than before. The Lord grant that she may never, never descend from it.

The contributions amounted, for all Christian objects, to \$3,700, besides much that has been given in a quiet way. No special or extraordinary ob-

jects have been before the people to call for extra efforts.

#### *Papists—The United States.*

Of the Papists I shall say little, though were I to record one half of the wiles by which they endeavor to entice and ensnare the people, I should fill a volume. The priests and neophytes are bold, intriguing, confident, and persistent. Whether they have gained at all or not, I do not know. They have lost numbers at some places, and have gained at others. Their chief force is now at the station, where they are building an attractive church. In all other parts of this field, their schools are extinct and their numbers few and feeble.

We feel distressed and alarmed for our country. We fear that unprecedented trials may await you and your missions, and all the friends of Zion in our land. But we will hope in the Lord. He reigns; and these dark clouds which surround his throne are not dark to him. Zion is on the palms of his hands, and every event of his providence is in her interest. God's kingdom come.

#### *Kohala, Hawaii.*

In reporting this station, Mr. Bond says the chief hinderance in the work has been from excessive rains, which have kept the country flooded, continued heavy gales, and unusually cold and inclement weather. Yet his labors have not been essentially interrupted or curtailed. “At times the Spirit of God has seemed ready to descend,” but “no general blessing has been bestowed.” In some divisions of the church, meetings have been more than usually interesting, and better attended. “Considerable numbers have professedly been brought to repentance, a few of whom [35 in all, on profession] have been received to the church.” The people of the district are spoken of as “miserably poor;” “beyond any other district on the island destitute of all resources to which we may turn in time of need;” but the contributions reported are, for pastor's salary, \$467.30; for school-houses, (used also for meetings,) \$687.37; for bell tower, \$184; and at monthly concert, \$239.60; in all, \$1,578.27.

*Condition of the People.*

In regard to the intellectual, moral and social character of the people, and their prospects for the future, Mr. Bond writes much as he did last year, believing that too much of the bright and too little of the dark side of the picture has been generally presented to the public. In knowledge and in intellectual capacity, he finds the Hawaiians children still. "As a book for popular use," he says, "it is perfectly clear to my mind, that Pilgrim's Progress is of no value whatever. It is one entire century in advance of the mental capacities of the people. They find it a book of unintelligible enigmas to them. And the same substantially—as to comprehension—may be said in passing, of the much simpler story of Robinson Crusoe." The prospect of raising up, from among such a people, fit and competent persons to be pastors of the churches, seems to him by no means encouraging. The general character of what he states in regard to their moral and social condition, may be gathered from what was published of his former report, in the Herald for October, 1860.

## LETTER FROM MR. BOND.

*What should the Churches Expect?*

Writing to the Secretary of the Board, in connection with his report, Mr. Bond makes the following very truthful and important remarks:

In regard to this report, allow me first to say, that it would indeed surprise me should anything found therein have a depressing tendency upon your mind. The idea may, and I doubt not does, seem to you, as it does to me, preposterous that a veteran in this service should be affected thus unpleasantly by any possible revelations of heathen morals—or, if you will, semi-heathen—for the forty years' application of God's truth has vastly modified and ameliorated the morals of this people, while it has *not* made them yet, by any means, a *pure* people in the ordinary sense of that term. No exhibitions of depravity or impurity, from the now or recently heathen world, ought, in my apprehension, to exert any such influence upon the minds of those who believe in a prayer-hearing God, and have faith in his preached word, as

the great specific for all these moral diseases.

To my own mind and heart, the valuable lesson taught by a gradually deepening insight into the Hawaiian character, consists in the more thorough comprehension of this truth, that the heathen mind and conscience are not to be recovered to holiness and God at too cheap a rate to the church. The accursed power of sin, for untold ages, left to intrench itself in the hearts of this or any other people, is not to be effectually broken by a few convulsive efforts. Neither in a single generation is this mighty work to be achieved. Would that a sure conviction of this truth were wrought into the mind of every member of the church of Christ in our fatherland; and the sooner the better for the vast work to be accomplished. Doubtless there are now many followers of the Redeemer who understand that Satan is not thus easily cast out—who, in humble faith, are content to pray on and toil on to the end, without the stimulus afforded by reports of uninterrupted and rapid successes, *knowing* that God is true and his word ever sure. If there are multitudes, on the other hand, in the church, as there probably are, whose faith in spiritual diagnosis is perceived to be of the sinking type, and must needs be stimulated by frequent and glowing reports of victories won for truth in heathendom; and who in the absence of such reports find themselves faint and despairing—ready to ask, To what purpose is all this waste of precious life and treasure?—might it not be to all such, properly and profitably suggested, that they take a few moments in their closets, daily, to become better acquainted with themselves. In this self-scrutiny, it would certainly not be amiss, were they to inquire as to the progress of the kingdom of God in their own hearts—say for the score or half score of years last past. How considerable has this progress been, in hearts, be it remembered, trained and renewed under the influences of the

Holy Spirit? Has it been marked—known and read of all men—as a light growing brighter and brighter unto the perfect day? And if not, why not? Ah me! Leviathan is not *easily* tamed, even in circumstances so favorable. Sin holds its own, with an all but omnipotent grasp. Its vile rootlets, in spite of prayers and tears and wrestlings, still penetrate every purpose and act of life, poisoning happiness, and constraining that frequent cry of an anguished soul, “Who shall deliver me from the body of this death?”

Alas, then, how much more must it hold its hated sway in these minds, so recently sunk in the unilluminated darkness and ever-deepening corruption of unknown ages; or at best, trained under the influences of so wretched a condition!

The missionary work is everywhere slow in its progress. It has ever been so. Slow, I mean, compared with our wishes; and slow, too, if you think of the more than sixty years since the church began to gird herself for this enterprise, and then of the more than 900,000,000 yet to be enlightened and brought to Christ. But then, we may not forget that this is a *preparatory* work—to the church a *disciplinary* work. She is not yet fairly “broken in” to the Master’s service. She is still restive under the harness—demurs at the long, laborious, and as unbelief will have it—bootless, up-hill tug—would fain get upon the easier road and *run* in her onward way. But the time is not yet. The “breaking in” process is not yet complete. The faith which seizes and holds with an unyielding grasp the promises—which takes God literally at his word—which knows how to hold out cheerfully to the end—living and toiling though sight be denied—this faith is not yet attained to. Yet who doubts that it *must* be, ere nations can be born in a day, and the earth flooded with millennial glory?

To this settled conviction our gracious

Lord is now leading his people, in his own good way. What Rarey is doing for the noblest of animals, God, in his providence and by his grace, is doing for his church at the present time; mercifully, gently, but firmly and wisely, subduing her tumultuous passions, her unbelief, her obstinate living by sight, her parsimoniousness, in short, all her supreme selfishness, and bringing her to lie submissively, lovingly, trustfully, forgetful of herself, with all her energies sanctified—in short, a church “broken in,” at his feet. This done, and the word will indeed *run* and be glorified, for the church shall be, to all her foes, terrible as an army with banners.

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### Recent Intelligence.

SYRIA.—A letter from Mr. Lyons, in which he spoke of his transfer from Tripoli to Sidon, was published in July. Mr. Ford wrote from Sidon, May 6:

It is my privilege now to inform you of the safe arrival of Mr. Lyons and family at this station, on the 8th inst.; and I need not say how much joy their coming has caused, not only to the various communities of Protestants in our field, but especially to us, who have been struggling on alone, under the burden of a field so extended and so needy. Never was there a time when this southern district of our mission was in so great need of reinforcement.

The work is opening before us in various directions, and the demand for instruction is greater than can possibly be met by all the forces under our control. There are now congregations gathered every Sabbath, at eight different places besides Sidon itself, and some of these congregations have but a very inadequate supply of religious instruction. In several places there exists the most pressing need of schools, for the instruction of old as well as young; but we are straitened both for men and means. We have indeed no very firm assurance of continued tranquillity in the country, but the walls here may be rebuilt in *troubled times*, and we see no reason for relaxing our efforts to gather precious souls to Christ; but on the contrary, every reason to abound more and more in labor, and to call more and more loudly for help from above; and also from the churches, whose spiritual almoners we are.

WESTERN TURKEY.—Mr. Dodd, of Smyrna, visited Thyatira in May, where, it appeared, there had not been such progress as was hoped for. The church is now “at peace and somewhat awake,” but “they are not lengthening their cords.” He writes:

There seemed to be a hopeful feeling among the brethren, more so, indeed, than usual; partly based on the conviction that there was an open door among the people—a favorable disposition towards the truth—and partly, I could not but feel, on a spirit of prayer and effort among themselves, which was more hopeful than all else. Two church members have died there during the year, and two relatives of members give some evidence of a change of heart; but their reception to the church was put off.

He speaks also of a visit to Voorla, where, among a population mostly Greek and Turkish, there are a few Jews, and a few Armenians. Five of the Smyrna church members have taken up their residence there, and the formation of a church is contemplated. Mr. Dodd went to administer the ordinances and says:

I was much pleased with the state of things there. I had reason to believe that two more had come to the knowledge of the truth since my last visit. There are but five Armenian families there. Of three of these families, one or both parents are already communicants; and of the other two, the fathers will probably be admitted to the church at its organization. There are, besides these, only about a dozen single Armenians there, and they may all be called Protestants. One or two of them give evidence of piety. There were sixteen adults present at the services. The Church of Scotland supports a laborer at Voorla with special reference to the Jews, but having the Greeks also in view.

**ZULU.**—Mr. Robbins wrote, April 30:

In accordance with a vote passed at the last quarterly meeting of our mission, I have explored the upper Umvoti and the Umzumbe regions; and have selected the Umzumbe as on the whole the most desirable place for commencing a new station. The place is some fifteen miles beyond the Umtwalumi station, six or eight miles from the sea, and about the same distance from the southern boundary of the Colony. The people are numerous, and to all appearance friendly. They have often expressed themselves as not only willing but glad to have a missionary come and live among them. During my stay with them, of six weeks, they showed me great kindness, in furnishing me freely with food, and helping in the erection of my temporary house. Their conduct certainly evinces the existence of some good qualities among them, even in their heathen and most degraded state. They are susceptible to kind feelings, and not wholly devoid of gratitude. Whenever they receive any gift, however small, their lips are so ready and quick to give thanks, that I can hardly believe there is not some heart power by which they are moved. But notwithstanding all this, we cannot close our eyes to the fact that they are heathen—deeply depraved—hopelessly lost, without the intervention of the Holy Spirit in their behalf. Our prayer is for the speedy descent of the Spirit among them, to prepare the way for the entrance of the gospel into their hearts.

On the Sabbath I have had a congregation averaging eighty; and though we have been

obliged to meet in the open air, beneath the rays of a scorching sun, a good degree of interest has been manifested in the religious services. We have great reason to thank God for these tokens of good, meeting us at the very threshold of our missionary work.

**Mr. Wilder writes from Umtwalumi:**

So far as agriculture is concerned, the season just ending has been a very bad one. There will, I fear, be great suffering among the natives next winter from famine. Drought has destroyed the principal portion of the crops. Indian corn, their chief article of food, is already \$2.10 per bushel, and will be much dearer before another crop comes on.

**MAHRATTAS.**—Mr. Wood wrote from Satara, April 9. Catechists report that the account of the mob by which he was assailed and stoned at Koregar, not long since, and of the punishment inflicted on the offenders, has gone forth into all the region around, and inspired the people with a wholesome fear; so that they are treated with much respect. Harripunt, [native preacher,] in touring, found the people shy of him, but as soon as he was away they would gather in large numbers to hear the catechists. For this reason he sent the catechists first into the villages, to gather an audience, when he would follow and address them. "Thus God honors our unlearned and ignorant helpers."

## Some Proceedings.

### CHANGE IN THE FINANCIAL YEAR.

THE time for holding the annual meeting of the Board having been changed from September to October, the Prudential Committee have thought it best to change also the time of closing the financial year, from July 31 to August 31. In accordance with this arrangement, the statement of receipts and expenditures to be presented in the next Annual Report will cover a period of thirteen months—from August 1, 1860, to August 31, 1861.

This will give the patrons of the Board one month more for effort, this year, to prevent the necessity for reporting serious embarrassment in the condition of the treasury. But it must be remembered that the expenses of the Board will be going on during that time, while the added month, (August,) is usually one of very small receipts. The obvious danger, therefore, is, that the financial condition which must be reported will be worse than if the year had closed at the usual time. Yet surely this need not be, and all will feel how undesirable it is that it should be. Will all, pastors and people, do what



they can—as unto the Lord, and not unto man—to cause that it shall not be?

The receipts for June, it will be seen, as for the whole eleven months, up to July 1, have been much below the needed amount. The sad necessity for most painful retrenchment seems about to be forced upon the Prudential Committee, and so upon all those prosperous missions by which the churches, through this Board, are disseminating the light of truth, and guiding the lost to Christ! Is it the will of Christ that his people should constrain to this retrenchment? Are there not many who will make one more effort, before the close of August, to prevent it?

## DONATIONS.

### RECEIVED IN JUNE.

#### MAINE.

|                                                |                |
|------------------------------------------------|----------------|
| Cumberland co. Aux. So. H. Packard, Tr.        |                |
| Alfred, A. B. Kimball,                         | 2 00           |
| Brunswick, Cong. ch. and so.                   | 83 00          |
| Freeport, Cong. ch.                            | 43 70          |
| Gorham, Rev. W. Warren,                        | 50 00          |
| Minot, Cong. ch.                               | 32 00          |
| North Yarmouth, Cong. ch. and so.              |                |
| m. c.                                          | 6 97           |
| South Bridgton, Mrs. C. I. Perley,             | 20 00          |
| Union, Rev. F. V. Norcross,                    | 3 00           |
| West Falmouth, J. Loring,                      | 13 00          |
| Yarmouth, Cong. ch. gent. 100;                 |                |
| ladies, 24, 22;                                | 124 22—\$77 19 |
| Franklin co. Aux. So. Rev. I. Rogers, Tr.      |                |
| Temple, A. F.                                  | 1 00           |
| Weld, Cong. ch.                                | 7 26—8 26      |
| Keenebec co. Conf. of chs. B. Nason, Tr.       |                |
| Monmouth, Rev. H. S. Loring,                   | 5 00           |
| Waterville,                                    | 36 36—31 36    |
| Lincoln co. Aux. So.                           |                |
| Rockland, A lady, avails of jewelry,           | 50             |
| Thomaston, 1st cong. ch. and so.               | 10 00—10 50    |
| Penobscot co. Aux. So. E. F. Duren, Tr.        |                |
| Brewer, 1st ch.                                | 46 97          |
| Frankfort Mills, A friend,                     | 1 00           |
| Kennebunk, 2d cong. ch. and so.                |                |
| to cons. Mrs. F. E. FELLOWS an                 |                |
| H. M.                                          | 143 00         |
| Orrington, A. Larkin,                          | 1 00—191 97    |
| York co. Conf. of chs. Rev. G. W. Cressey, Tr. |                |
| Hiddeford, 1st cong. ch. and so.               | 15 00          |
|                                                | 634 98         |

|                                     |              |
|-------------------------------------|--------------|
| Andover,                            | 10 00        |
| Bethel, 2d ch.                      | 5 00         |
| Camden, Cong. ch.                   | 10 00        |
| Gilead, W. W. Chapman,              | 10 00        |
| Levell,                             | 2 00         |
| Robbinston, Cong. ch. and so. m. s. | 45 00        |
| Bumford, Rev. J. Elliot,            | 3 00         |
| South Paris, Cong. ch. and so.      | 56 21        |
| Summer, Cong. ch.                   | 10 00—151 91 |
|                                     | 785 49       |

#### NEW HAMPSHIRE.

|                                          |       |
|------------------------------------------|-------|
| Cheshire co. Aux. So. S. D. Osborne, Tr. |       |
| Gilesum, Cong. ch. and so.               | 24 33 |
| Harrisville, Dea. Parker,                | 1 25  |
| Keene, Cong. ch. m. c. 5, 22; Z. S.      |       |
| Barstow, 20; Miss A. E. Hall, 5;         |       |
| young men, 5; M. E. Rand, 1;             |       |
| Mrs. E. Rand, 1; S. D. Osborne,          |       |
| 10; E. S. 50c.;                          | 47 78 |
| Mariboro', Cong. ch. and so.             | 5 38  |
| Marlow, A. E. W.                         | 1 00  |
| New Alstead, Cong. ch. and so.           | 15 00 |

|                                              |               |
|----------------------------------------------|---------------|
| Rindge, 1st cong. ch. and so.                | 51 15         |
| Roxbury, Cong. ch. and so. 1, 25;            |               |
| unknown, 26c.;                               | 1 51          |
| Sullivan, R. Mason,                          | 5 00          |
| Troy, Cong. ch. and so. m. c.                | 13 00         |
| Westmoreland, Dea. Howe, dec'd,              | 1 00—165 36   |
| Grafton co. Aux. So. W. W. Russell, Tr.      |               |
| Bristol, m. c. 5, 25; Mrs. and Miss          |               |
| Cavil, 5;                                    | 10 25         |
| Haverhill, 1st cong. ch. and so.             | 129 00—139 34 |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr.     |               |
| Mason Village, Mrs. B. Cragin,               | 1 00          |
| Merrimac co. Aux. So. G. Hutchins, Tr.       |               |
| Epsom, Cong. ch.                             | 10 00         |
| Sanbornton, do.                              | 43 18         |
| West Roseawen, Cong. ch. which               |               |
| with prev. dona. cons. D. E.                 |               |
| HURBANK an H. M. 79; ladies'                 |               |
| char. so. 10; H. L. Dodge, 25;               | 114 00—166 18 |
| Sockingham co. Conf. of chs. F. Grant, Tr.   |               |
| Auburn, Cong. ch.                            | 10 00         |
| Derry, 1st ch. a widow,                      | 5 00          |
| Exeter, 1st and 2d cong. chs. m. c. 13 58    |               |
| North Hampton, Cong. ch. and so.             | 17 00         |
| Portsmouth, North ch. and so.                | 273 76—218 26 |
| Stratford co. Conf. of chs. E. J. Lane, Tr.  |               |
| Centre Harbor, Cong. ch. and so.             | 8 00          |
| Dover, Peter Cushing, Jr.                    | 50 00         |
| Merideth,                                    | 16 00         |
| Rochester, Cong. ch. and so.                 | 37 00—101 00  |
| Sullivan co. Aux. So. N. W. Goddard, Tr.     |               |
| Acworth, Cong. ch. and so.                   | 50 00         |
| Lempster, 1st do. m. c.                      | 10 00         |
| Newport, M. C. Chase, 1; avails              |               |
| of gold beads, 2, 55;                        | 3 55—83 56    |
|                                              | 954 71        |
| Essex Co. Vt., and Coos Co. N. H. Cos. Conf. | 24 42         |
|                                              | 979 13        |

#### VERMONT.

|                                            |               |
|--------------------------------------------|---------------|
| Addison co. Aux. So. A. Wilcox, Tr.        |               |
| Cornwall,                                  | 15 00         |
| Vergennes, Misses Mary and Nan-            |               |
| cy Rugg,                                   | 10 00—25 00   |
| Caledonia co. Conf. of chs. E. Jewett, Tr. |               |
| Hardwick, Cong. ch. and so.                | 4 00          |
| Chittenden co. Aux. So. E. A. Fuller, Tr.  |               |
| Burlington, a mother and daughter,         | 30 00         |
| North Underhill, Cong. ch.                 | 14 00         |
| Underhill, Ladies' cent so. 7; cong.       |               |
| ch. m. c. 3; Miss H. Chapin, 10;           |               |
| Rev. M. P. Parmelee, 10;                   | 30 00         |
| West Milton, E. Herriek,                   | 10 00—54 00   |
| Franklin co. Aux. So. C. F. Safford, Tr.   |               |
| Sheldon, A friend,                         | 2 00          |
| St. Albans, G. Merrill and wife to         |               |
| cons. GYLES MERRILL, Jr., an               |               |
| H. M.                                      | 100 00—102 00 |
| Orange co. Aux. So. L. Bacon, Tr.          |               |
| Chelsea, Cong. ch.                         | 30 00         |
| Newbury, Cong. ch. and so. 50; F.          |               |
| Keyes to cons. EDWARD P. KEYES             |               |
| an H. M. 100;                              | 150 00        |
| Wells River, Mrs. Dickey,                  | 2 00—182 00   |
| Rutland co. Aux. So. J. Barrett, Tr.       |               |
| Castleton, Cong. ch. and so. 96;           |               |
| sem. 16, 50;                               | 112 50        |
| Windham co. Aux. So. F. Tyler, Tr.         |               |
| Brattleboro', Cong. ch. and so. gent.      |               |
| 122, 44; la. 77, 56; m. c. 102, 62;        | 302 62        |
| East Westminster, Cong. ch. and            |               |
| so.                                        | 17 00         |
| Putney, Cong. ch. and so.                  | 30 00         |
| West Brattleboro', do. (of which fr.       |               |
| Solomon Dunklee to cons. EN-               |               |
| WARD DUNKLEE an H. M. 100);                | 207 50        |
| West Townsend, Cong. ch. and               |               |
| so. 6, 10; Rev. S. S. Arnold, 10;          | 16 10—563 28  |
| Windsor Co. Aux. So. Rev. C. B. Drake      |               |
| and J. Steele, Tr.                         |               |
| Springfield, Lucy Barnard, 10; S.          |               |
| B. Arms, 10;                               | 20 00         |
| Weston, M. L. B. 1; L. P. B. 1;            | 2 00—22 00    |
|                                            | 1,094 78      |
| Bennington, 1st cong. ch. m. c.            | 9 87          |
| Johnson, Cong. ch. and so.                 | 26 58         |

A lady, Avails of gold key and slide, 1 00—37 37

1,132 09

**Legacies.**—Peacham, Miss Abigail Chamberlin, by E. C. Chamberlin, ex'r, 300; less int. 17; 283 00  
Swanton, Melinda Eaton, by Elliot Frink, ex'r, 101 71—384 71  
1,516 80

### MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr. East Falmouth, Cong. ch. and so. bal. 1 18  
Orleans, Cong. ch. and so. 30 00—31 18  
Berkshire co. Aux. So. H. G. Davis, Tr. Hinsdale, Cong. ch. and so. 109,38; m. c. 92,44; 201 82  
New Marlboro', X. Y. 20 00

Pittsfield, South cong. ch. and so. m. c. 6,30; children of Rev. Jacob Brass, D. D. dec'd, at his request, 500; Mrs. Sophia Humphrey, 10; 516 30  
Stockbridge, Cong. ch. and so. wh. with prev. dona. cons. SPENCER BYINGTON an H. M. 60 25  
Williamstown, 1st cong. ch. 27; Rev. L. B. Morley, 50; 77 00—875 37

Boston, S. A. Danforth, Agent, (Of wh. from Mrs. M. W. Russell 50; Rev. H. B. Hooker, D. D., a marriage fee, 10; a friend, 1,50; do. by Charles Stoddard, 12;) 1,371 56

Brookfield Asso. W. Hyde, Tr. Holland, m. c. 15 00  
Southbridge, Manning Leonard, to cons. BERNARD A. LEONARD an H. M. 100 00  
Ware, A friend, 3 00—118 00

Essex co. Andover, South cong. ch. and so. bal. 1,20; m. c. 56,58; Mrs. M. M. Aiken, 35; Rev. David Oliphant, 5; Sarah Tuttle, 5; Rev. Joseph Emerson, 30; 132 83  
Lawrence, Central cong. ch. to cons. E. B. FOSTER an H. M. 143 00  
Lynn, L. M. 5 00  
Salem, Crombie st. ch. and so. 364,20; a friend, to cons. A. J. ABBS of Abington an H. M. 100; Tab. ch. and so. m. c. 19,41; 483 71—761 54

Essex co. North Aux. So. J. Caldwell, Tr. Wyfield, Cong. ch. 23 00  
East Haverhill, Cong. ch. and so. 8 00  
Newbury, 1st ch. 51 29  
Newburyport, North ch. 55,08; South ch. 136; 191 08  
Rowley, A friend, 1; cong. ch. 69,44; 70 44—313 78

Essex co. South Aux. So. C. M. Richardson, Tr. Beverly, Washington st. ch. and so. (of wh. to cons. Mrs. BENJAMIN BRIANT an H. M. 100;) 128 00

Franklin co. A. So. L. Merriam, Tr. Buckland, Cong. ch. and so. 22,15; a friend, 5; 27 18  
Conway, Cong. ch. m. c. 50 00  
Charlemont, 1st cong. ch. and so. 44 00  
Shelburne, Gent. asso. 35,75; la. do. 29,50; 65 25  
South Deerfield, Monument ch. and so. 10 00—196 43

Hampden co. Aux. So. J. C. Bridgman, Tr. Mount Holyoke, Miss E. J. 5 00  
Hampshire co. Aux. So. S. E. Bridgman, Tr. Easthampton, Williston sen. miss. asso. 29 50

Haydenville, to cons. Mrs. SARAH W. REED and Mrs. LUCY S. SANDERSON, of Whately, H. M. 300 00  
N. L. 30 00—349 50

Middlesex co. Cambridgeport, 1st evan. cong. ch. 102,02; Elizabeth Harlow, 30; 173 02  
Charlestown, Winthrop ch. and so. 1,600 00

East Cambridge, Evan. cong. ch. m. c. 11 33  
Groveland, Cong. ch. and so. wh. with prev. dona. cons. Rev. THOMAS DOUGGETT an H. M. 11 00  
Marlboro', Mrs. N. W. Goodell, 10 00  
Melrose, Ortho. cong. ch. and so. 119,36; m. c. 51,06; 173 32  
Medford, Trin. cong. ch. and so. 64 61—3,043 33

Norfolk co. Dedham, E. Paul, 19 60  
Dorchester, 2d cong. ch. and so. gent. (of wh. fr. Jas. Tucker, Jr. to cons. S. WILLARD VINSON an H. M. 100; LEMUEL GULLIVER, to cons. himself an H. M. 100; to cons. Rev. CALVIN CUTLER an H. M. 50;) 799,50; la. 315,35; m. c. 90; 1,401 85  
East Medway, 1st ch. and so. 60; m. c. 3,96; avails of gold chain, 4,50; 48 46  
Foxboro', Daniel Carpenter, 100 00  
Medfield, 2d cong. ch. and so. by Rev. A. Bigelow, 20 00

Roxbury, Eliot ch. and so. 170,50; m. c. 17,51; Vine st. ch. and so. m. c. 29,83; a lady, 2; 219 84  
Sharon, Mrs. Abigail Billings, 7 00  
West Roxbury, South evan. ch. and so. m. c. 48,64; extra coll. 45,60; 92 24—1,922 39

Old Colony Aux. So. Middleboro', Central cong. ch. 53,34; m. c. 44,66; 97 00  
Wareham, Cong. ch. and so. 37 50—131 30  
Palestine Miss. So. E. Alden, Tr. Abington, 1st cong. ch. and so. gent. 107,96; la. 34,38; m. c. 34,30; 2d ch. three individuals, 1; M. Reed, 1; 178 64

Braintree, A member of the 1st cong. ch. 100 00  
Bridgewater, Trin. ch. and so. m. c. 10 10  
East Abington, Cong. ch. and so. 41 00  
East Bridgewater, Trin. ch. and so. m. c. 25 00  
Hanover, 1st ch. Rev. J. Freeman, 2; 2d ch. Mr. Sylvester, 5; 7 00  
North Bridgewater, 1st par. 13,54; South cong. ch. and so. 45; Porter ch. 221; 279 54  
North Scituate, A friend, 1 00

Randolph, 1st par. gent. (of wh. from E. Alden to cons. SARAH B. ALDEN an H. M. 100;) 202,85; la. 35,81; m. c. 118,44; Winthrop ch. and so. gent. 57,10; la. 43,82; m. c. 95,36; 2d ch. and par. gent. 11,06; la. 17; m. c. 28,21; 609 67  
Scituate, Cong. ch. and so. 21 83  
Weymouth, 2d par. m. c. 33 00—1,319 78

Pilgrim Asso. East Marshfield, Cong. ch. and so. 9 00  
Worcester co. North Aux. So. C. Sanderson, Tr. Ashburnham, Cong. ch. and so. 62 18  
Worcester co. South Conf. of chs. W. C. Capron, Tr. Northbridge Centre, Lydia Taft, dec'd, 100 00

A friend, 2; do. 5; E. M. T. 5; 12 00  
Chelsea, Winnisimmet ch. and so. m. c. 36,78; Broadway ch. and so. m. c. 29,09; 65 87  
Edgartown, Miss C. Coffin, 7 00—84 87  
9,738 50

**Legacies.**—Conway, Mrs. Sarah H. Adams, by Geo. M. Adams, Ex'r, 100 00  
Fitchburg, Susan McLeod, by H. L. Daggett, Ex'r, 10 00  
Westfield, Lydia Fowler, by Geo. Knapp, Ex'r, bal. 71 02  
Woburn, Stephen Richardson, 88 68—369 70  
10,068 80

## RHODE ISLAND.

Central Falls, Cong. ch. 59 91  
 Little Compton, Male and fem. miss.  
 so. 48, 49; United Cong. ch. m. c. 31; 79 40  
 Newport, Cong. ch. and so. m. c. 63 61  
 Riverpoint, Cong. ch. and so. 4, 74;  
 Rev. G. W. Adams, 10, 35; 15 00—319 92

## CONNECTICUT.

Fairfield co. East Aux. So. 4 00  
 Stratford, G. Loomis,  
 Fairfield co. West Aux. So. C. Marvin, Tr.  
 Ridgefield, Cong. ch. (incorrectly reported  
 in the Her. for Feb. as from Bridge-  
 port) 125.  
 Hartford co. Aux. So. A. G. Hammond, Tr.  
 Hartford, Centre ch. m. c. 14, 93;  
 C. C. Lyman, 53; 64 93  
 Simsbury, Cong. ch. and so. 26 80  
 South Manchester, E. B. L. 7 00  
 West Hartland, Cong. ch. and so. 15 00  
 Wethersfield, A friend, 5 00—118 73  
 Litchfield co. Aux. So. G. C. Woodruff, Tr.  
 Colebrook, 1st cong. ch. and so. 15 75  
 Milton,  
 Norfolk, (incorrectly ack. in Feb.  
 Her. as fr. Norfolk, N. Y.) 190.  
 Torrington, Cong. ch. 38 50  
 Wolcottville, "A crumb for the  
 famishing," 5 00—79 25  
 Middlesex Asso. J. Marvin, Tr.  
 East Haddam, Rev. Isaac Parsons, 5 00  
 East Lyme, Cong. ch. and so. 20 00  
 Old Lyme, do. m. c. 25 00—50 00  
 New Haven City Aux. So. F. T. Jarman, Agent.  
 New Haven, 3d cong. ch. and so. 48, 60;  
 Centre ch. m. c. 4, 47; Chapel st. ch.  
 m. c. 5, 46; North ch. m. c. 11, 75; Yale  
 coll. officers and students, 504; m. c.  
 5, 81; South ch. m. c. 8, 91; Davenport  
 chapel, m. c. 3, 94; Rev. J. M. B. Dwight,  
 10; a lady, 1; a friend, 25; 638 95  
 New Haven co. East Aux. So. F. T. Jarman, Agent.  
 Cheshire, Henry Gaylord, 10; Mrs.  
 H. Gaylord, 1; 11 00  
 Durham Centre, Rev. D. Smith, 3 33—14 33  
 New Haven co. West Conso. A. Townsend, Tr.  
 Orange, Emily C. Prudden, 5 00  
 Waterbury, 1st cong. ch. m. c. 10 00—15 00  
 910 35  
 A friend, 50; do. to cons. HENRY HOYT  
 PERRY of Southport, Ct., an H. M. 100; 150 00  
 1,060 35

**Legacies.**—Hartford, Mrs. H. Bige-  
 low, by A. G. Hammond, interest, 15 00  
 Middletown, William Plumb, by  
 Wm. Southmayd, Adm'r, 75 79  
 Sharon, Miss Margaret B. Gay,  
 by Samuel D. Gay, Ex'r, 50 00—140 79  
 1,201 14

## NEW YORK.

Geneva and vic. Aux. So. A. Merrell, Agent.  
 Albion, Pres. ch. m. c. 13; Mr.  
 Thurston, 7; 20 00  
 Bainbridge and Nineveh, Pres. ch. 27 44  
 Binghamton, Cong. ch. 65 00  
 Chenango Forks, do. 15 62  
 Coventry, 2d cong. ch. 58; H. D.  
 Phillips and soc. wh. with prev.  
 dona. cons. FREDERIC L. MARTIN  
 an H. M. 50; Rev. Mr. and Mrs.  
 Hoyt, wh. with prev. dona. cons.  
 JOHN B. HOYT of Masonville,  
 Del. an H. M. 20; 128 00  
 East Avon, Pres. ch. 10 00  
 Geneva, M. P. Squier, D. D. bal. 10 00  
 Green, Cong. ch. 12 00  
 Lisle, do. 15 00  
 Nunda, Mrs. H. E. Warner, 5 00  
 Oswego, L. H. Allen, 8 00  
 Oxford, Cong. ch. 55 80  
 Preston, Wm. Packer, 50; Mrs. L.  
 Packer, 5; 55 00  
 Seneca Falls, Pres. ch. 82 72

Sherburn, Cong. ch. 115, 25; la.  
 miss. so. 10; a. miss. asso. wh.  
 with prev. dona. cons. Mrs. HAR-  
 RIET E. CURTIS an H. M. 65, 78; 191 01  
 Smyrna, Cong. ch. 13; Z. W. El-  
 more, to cons. Rev. DANIEL  
 WALDO of Geddes an H. M. 50; 63 00  
 Youngstown, Pres. ch. 20 00

Ded. ex. 791 59  
 2 06—789 53

Monroe co. and vic. Aux. So. E. Ely, Agent.  
 North Bergen, Pres. ch. 11 50  
 Rochester, Plymouth ch. m. c.  
 21, 68; Brick ch. a lady, by A.  
 Dickey, 10; Central pres. ch. m.  
 c. by Wm. Alling, 69, 61; 101 23  
 Wolcott, Pres. ch. 22 17—137 96  
 New York and Brooklyn Aux. So. A. Merwin, Tr.  
 (Of wh. from young ladies' prayer meet-  
 ing for Rev. A. Bushnell, 6, 50; a lady,  
 to cons. Miss ELIZABETH J. STOKES an  
 H. M. 100; J. O. Whitehouse, 50; Ed-  
 ward Peet, 50; P. Notman, 50; Miss  
 Wickham and friends, for Martha A.  
 Mather, Ceylon, 21; James How, 50;  
 A. M. Earle, 25; Mrs. E. D. Hurbut,  
 20; William E. Dodge, Jr., wh. with  
 prev. dona. cons. W. EARLE DODGE  
 and CLEVELAND HADLEY DODGE H.  
 M. 50; Rev. S. Phenix, 25; A. Smith-  
 us, 50; John Smithus, 50; J. Camp-  
 bell, 25; S. E. Warner, 25; Clinton  
 avenue cong. ch. Brooklyn (additional)  
 48, 25; Mrs. A. H. Woolsey, 200; Mrs.  
 John S. Mason, 25; Seventh pres. ch.  
 127, 25; ERASTUS C. BRIDGMAN to  
 cons. himself an H. M. 100; Abner L.  
 Ely, 250; David Hoadley, 50; Joseph  
 F. Joy, 50; G. G. Williams, 50; 1st  
 pres. ch. Brooklyn, (additional), 187;  
 David Wesson, prev. ack. to cons. ELI-  
 ZAH B. WESSON an H. M. 100; 1,964 36  
 2,891 85

Albany, 2d pres ch. 730, 72; 4th pres.  
 ch. m. c. 21; 751 72  
 Angelica, L. Hull, 19 00  
 Athens, Ebenezer King, to cons. PA-  
 TER WATERBURY KING an H. M. 100 00  
 Baskirk's Bridge, P. V. N. Morris, 15 00  
 Candor, Cong. ch. wh. with prev.  
 dona. cons. Rev. WM. H. HATWARD  
 an H. M. 24 00  
 Eaton, Cong. ch. and so. 6 00  
 Elba, Rev. G. S. Corwin, 50 00  
 Gouverneur, C. M. Robertson, 15 50  
 Greenpoint, J. Patterson, 5 00  
 Greenville, Pres. ch. 10 00  
 Homer, A friend, 10 00  
 Hunter, Pres. ch. 20 00  
 Irvington, do. m. c. 18 13  
 Lyons, do. 56 00  
 Maine, Cong. ch. 13 50  
 Middlefield Centre, 1st pres. ch. 22 99  
 Middletown, A lady of the pres. ch. 25 00  
 Milford, Pres. ch. 13 00  
 Northville, Young people's miss. so. 5 00  
 New York, Miss C. A. Hedges, 700 00  
 Panama, Pres. ch. and so. 13 00  
 Pottsdam, 1st do. do. 33 25  
 Rome, L. T. Miner, 10; Mrs. M.  
 Wright, 2; 13 00  
 Sing Sing, G. W. C. 5 00  
 Spencerport, Capt. Wear's fam.  
 miss. box, 2 00  
 Staten Island, John D. Dix, for the  
 Armenian miss. 100 00  
 Utica, A friend, for Syrian miss. 5 00  
 Waterford, H. G. 25 00  
 Weedsport, Pres. ch. 54 55  
 Western New York, A friend of mis-  
 sions, 100; a friend, 1; 101 00  
 Winchester, Mrs. G. M. Wilkins, 25 00—2,257 60  
 5,149 43  
**Legacies.**—Lowville, Morgan L. Cum-  
 ings, by Henry E. Turner, 8 72  
 New York, Eli Goodwin, to cons.

|                                                                              |               |
|------------------------------------------------------------------------------|---------------|
| JOHN WATSON and H. M., by J. Watson, ex'r,                                   | 500 00        |
| Rochester, Julia A. Benedict, by Lewis E. Ferrinton, ex'r,                   | 41 50         |
| Troy, Benjamin Tallmadge and Mrs. Maria Tallmadge, by Mrs. Maria J. Cushman, | 332 18—882 40 |
|                                                                              | 6,031 65      |

**NEW JERSEY.**

|                                        |              |
|----------------------------------------|--------------|
| Elizabethtown, 3d pres. ch.            | 55 00        |
| Lodi, Mrs. M. I. M. Staats,            | 1 00         |
| Madison, 1st pres. ch.                 | 89 00        |
| Newark, South Park, pres. ch. m. c.    |              |
| 52.04; S. P. Smith, to cons. Mrs.      |              |
| P. W. SMITH of Canton, Ill., an        |              |
| H. M. 100; a missionary widow's        |              |
| thank-offering, 10;                    | 162 04       |
| Orange, 1st pres. ch. 18.94; Rev. Wil- |              |
| liam Bradley and wife, 15;             | 33 24        |
| Paterson, 2d pres. ch.                 | 66 75        |
| Perth Amboy, Pres. ch.                 | 32 73        |
| Plainfield, 2d do.                     | 95 00        |
| Princeton, unknown,                    | 5 00         |
| South Orange, Pres. ch. m. c.          | 25 00—566 76 |

**PENNSYLVANIA.**

|                           |             |
|---------------------------|-------------|
| Athens, P.                | 5 00        |
| Cherry Ridge, M. Darling, | 2 00        |
| Gibson, A friend,         | 2 00        |
| Pittsburg, R. O.          | 50 00       |
| Susquehanna, Pres. ch.    | 11 23       |
| Wattsburg, do.            | 11 00—81 23 |

**DISTRICT OF COLUMBIA.**

|                           |               |
|---------------------------|---------------|
| Georgetown, John Darby,   | 10 00         |
| Washington, Peter Parker, | 100 00—110 00 |

**VIRGINIA.**

|         |      |
|---------|------|
| A lady, | 5 00 |
|---------|------|

**OHIO.**

|                                                                           |              |
|---------------------------------------------------------------------------|--------------|
| By G. L. Weed, Tr.                                                        |              |
| Canal Dover, 1st pres. ch.                                                | 3 00         |
| Central College, Ch. and cong.                                            | 16 00        |
| Cincinnati, Mrs. Bradley, 5; 3d pres. ch. m. c. 3; Fulton pres. ch. 2.50; | 10 50        |
| Columbus, 2d pres. ch. m. c.                                              | 6 00         |
| Coolville, Cong. ch.                                                      | 7 75         |
| Dayton, I. A. L. Inskeep,                                                 | 10 00        |
| Johnstown, Pres. ch. m. c.                                                | 11 15        |
| Oxford, 2d do.                                                            | 68 65        |
| Radnor, Delhi pres. ch.                                                   | 18 15        |
| Walnut Hills, Lane sem. ch. m. c.                                         | 11 78—162 96 |
| By Rev. S. G. Clark, Agent.                                               |              |
| Fostoria, Pres. ch.                                                       | 4 75         |
| Lyme, do.                                                                 | 15 00        |
| Peru, do.                                                                 | 55 25        |
| Richfield, Individual,                                                    | 7 60         |
| Ruggies,                                                                  | 15 85        |
|                                                                           | 97 85        |
| Uncurrent bills,                                                          | 9 00—88 85   |
| Burton, P. D. Merwin,                                                     | 5 00         |
| Canton, Pres. ch.                                                         | 60 00        |
| Cleveland, F. E. Churchill, 10; Mrs. E. E. Taylor, 10;                    | 20 00        |
| Cincinnati, Rev. H. A. Tracy,                                             | 25 00        |
| Elyria, H. Perry, 10; Rev. J. Monteith and wife, 5;                       | 15 00        |
| Rayoma, Unknown,                                                          | 1 00         |
| Walnut Hills, Lane sem. pres. ch.                                         | 15 00        |
| Prof. Henry, (in part),                                                   | 4 00—145 00  |
| Watertown, S. Curtis,                                                     | 4 00—145 00  |
|                                                                           | 396 63       |

**MICHIGAN.**

|                             |             |
|-----------------------------|-------------|
| By Rev. S. G. Clark, Agent. |             |
| Albion,                     | 6 00        |
| Concord,                    | 10 80       |
| Olivet, Cong. ch.           | 4 15—20 82  |
| Detroit, Fort st. pres. ch. | 142 00      |
| Greenville, Pres. ch.       | 11 00       |
| Hilledale, do. m. c.        | 10 00       |
| Kalamazoo, F. L. Haines,    | 5 00        |
| Marshall, A friend,         | 5 00—173 00 |
|                             | 193 82      |

**INDIANA.**

|                          |      |
|--------------------------|------|
| Seymour, C. B. Caldwell, | 2 00 |
|--------------------------|------|

**ILLINOIS.**

|                                                 |             |
|-------------------------------------------------|-------------|
| By Rev. C. Clark, Agent.                        |             |
| Collinsville, Pres. ch.                         | 6 25        |
| Chicago, Rev. C. Clark,                         | 40 00       |
| Lake Forest, Pres. ch. Rev. B. Dickinson, D. D. | 5 00        |
| Wataga, Cong. ch.                               | 5 00—56 25  |
| Elmwood, do. m. c.                              | 10 00       |
| Holyoke, Friends,                               | 1 25        |
| Rockford, Ladies' miss. so.                     | 16 00—37 25 |
|                                                 | 83 50       |

**MISSOURI.**

|                             |      |
|-----------------------------|------|
| St. Louis, S. W. Eager, Jr. | 8 00 |
|-----------------------------|------|

**WISCONSIN.**

|                                                                                  |             |
|----------------------------------------------------------------------------------|-------------|
| By Rev. C. Clark, Agent.                                                         |             |
| Beloit, 1st cong. ch.                                                            | 61 19       |
| Beloit, B. B.                                                                    | 5 00        |
| Delaware, Cong. ch. (of wh. from J. S. Officer, 100;) 163; less ex. 9.30; 153 80 |             |
| Jefferson, Pres. ch.                                                             | 2 00        |
| Milwaukee, A friend, thank-offering,                                             | 10 00       |
| Spring Valley, Cong. ch. by Rev. I. Tracy,                                       | 13 80       |
| Waterloo, A friend,                                                              | 1 00—185 60 |
|                                                                                  | 236 79      |

**IOWA.**

|                                                                                         |            |
|-----------------------------------------------------------------------------------------|------------|
| By Rev. C. Clark, Agent.                                                                |            |
| Waterloo, Pres. ch. T. K. Ware, Grinnell, Mrs. C. Reed, 5; Miss A. Reed, 5; M. Reed, 5; | 15 00      |
| Toledo, Rev. J. W. Woodward,                                                            | 10 00      |
| Waterloo, Cong. ch.                                                                     | 7 00—32 00 |
|                                                                                         | 33 75      |

**MINNESOTA.**

|                               |            |
|-------------------------------|------------|
| Minneapolis, E. P. Humphrey,  | 3 00       |
| Red Wing, 1st pres. ch. m. c. | 8 00—11 00 |

**OREGON.**

|                                      |            |
|--------------------------------------|------------|
| Forest Grove, Cong. ch. m. c. 15.62; |            |
| Rev. C. Eells, 10;                   | 25 62      |
| Oregon City, Cong. ch.               | 4 00—29 62 |

**FOREIGN LANDS AND MISSIONARY STATIONS.**

|                                    |          |
|------------------------------------|----------|
| Ahmednuggur, India,                | 1,789 34 |
| Hazlewood, Dakota, ch. sab. coll.  | 7 07     |
| Eramosa, C. W. 2d cong. ch.        | 10 00    |
| Glasgow, Scotland, A. T. Stoddard, | 250 00   |
| Hamilton, C. W., N. D. Fisher,     | 50 00    |
| Montreal, do. "Canadian,"          | 1 00     |
|                                    | 2,107 41 |

**MISSION SCHOOL ENTERPRISE.**

(See details in Journal of Missions.)

|                          |         |
|--------------------------|---------|
| MAINE, . . . . .         | \$31 00 |
| NEW HAMPSHIRE, . . . . . | 25 00   |
| VERMONT, . . . . .       | 115 00  |
| MASSACHUSETTS, . . . . . | 69 07   |
| CONNECTICUT, . . . . .   | 13 78   |
| NEW YORK, . . . . .      | 21 55   |
| ILLINOIS, . . . . .      | 19 00   |
| OREGON, . . . . .        | 25      |
|                          | 357 07  |

|                             |           |
|-----------------------------|-----------|
| Donations received in June, | 23,307 71 |
| Legacies,                   | 1,677 60  |

|                    |             |
|--------------------|-------------|
|                    | \$24,985 31 |
| Deduct ack. twice, | 9 06        |
|                    | \$24,976 25 |

|                                       |              |
|---------------------------------------|--------------|
| ✓ TOTAL from August 1st to June 30th, | \$233,068 54 |
|---------------------------------------|--------------|